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BECOMING A MYSTIC:

An Analysis of Developmental Factors According to the Murray "Need-Press" Theory

by

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CHAPTER I

INTRODUCTION

1. The Problem of the Dissertation

Mysticism has long been of interest and concern to students and practitioners of religion. Perhaps because of the dramatic nature of its manifestations or because of the contributions of those who are mystics, it is one of the most studied and written-about phenomena in the Christian religion, if not all religions. It has been the subject of countless studies from almost every conceivable point of view, philosophical, theological, devotional, and when religionists became interested in psychology, it became still another view point from which to study mysticism.

Indeed, the two "classic problems" of the psychologist of religion have been the phenomena of conversion and mysticism. Many psychological studies were conducted in the early days of the psychology of religion on the various aspects of mysticism, e. g., its results in human life, its contributions to religion, the psychological mechanisms at work in mystical experiences, the lives and achievements of various mystics, the psychology of the disciplines of mysticism.

Seemingly so far neglected, however, is a study of the psychodynamics of the young person who later becomes a mys-

tic. The purpose of this dissertation is, therefore, to study the early lives of the mystics from a psychological standpoint, assuming that mysticism as a behavioral phenomenon is subject to the same factors and influences as any other human behavior.[1]

The influences of rationalism and materialistic science, regnant and unchallenged until only recently in our culture, have caused the mystics in the past to be looked on with skepticism and even contempt. Some psychological studies of them have reflected this cultural disdain. In spite of this negative attitude, however, the study of mysticism is important because of the facts that (1) mysticism is a dramatic and ex-

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[1]William James in his The Varieties of Religious Experience (Modern Library ed., New York: Modern Library, n.d. [1902]), p. 25, made an excellent justification for this assumption:

> Take the melancholy which, as we shall see, constitutes an essential moment in every complete religious evolution. Take the happiness which achieved religious belief confers. Take the trancelike states of insight into truth which all religious mystics report. These are each and all of them special cases of kinds of human experience of much wider scope. Religious melancholy, whatever peculiarities it may have qua religious, is at any rate melancholy. Religious happiness is happiness. Religious trance is trance. And the moment we renounce the absurd notion that a thing is exploded away as soon as it is classed with others, or its origin is shown; the moment we agree to stand by experimental results and inner quality, in judging of values --who then does not see that we are likely to ascertain the distinctive significance of religious melancholy and happiness, or of religious trances, far better by comparing them as conscientiously as we can with other varieties of melancholy, happiness, and trance, than by refusing to consider their place in any more general series, and treating them as if they were outside of nature's order altogether?

treme expression of religion and (2) mysticism is viewed by some authorities as basic to all religious experience.[1]

The nature of the essence of mysticism, "the experience of coming into immediate relation with the higher Powers,"[2] bound up as it is with the ultimate destiny of man, forbids the light consideration of mysticism and its final disposition. From the point of view of religion and concern for the moral progress of man, all claims of insights into ultimate reality ought to be investigated. Mysticism involves just such claims.

The psychologist William James, interested in personal religious experience and expression, noted "that personal religious experience has its root and centre in mystical states of consciousness."[3] Even James H. Leuba, a negative critic of mysticism and a reductionist in his psychology of religion, conceded that "most of ordinary worship is a rudi-

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[1]E. g., Evelyn Underhill in Mysticism (13th ed., New York: Meridian Books, 1955, [1911]), p. vii: "It [mysticism] is now more and more generally accepted by theologians, philosophers and psychologists, as representing in its intensive form the essential religious experience of man." Henri Bergson in The Two Sources of Morality and Religion, trans. R. Ashley Audra and Cloudesley Brereton (Anchor ed., Garden City, N. Y.: Doubleday & Co., Inc., 1956, [1935]), p. 238: "We represent religion . . . as the crystallization, brought about by a scientific process of cooling, of what mysticism had poured, while hot, into the soul of man." W.R. Inge in Christian Mysticism (7th ed., New York: Meridian Books, 1956, [1899]), p. viii: "We cannot insist too strongly that the essence of mysticism--the mystical state in its purest form--is just prayer, 'the elevation of the mind to God.'"

[2]Inge, op. cit., p. v.

[3]James, op. cit., p. 370.

mentary mysticism."[1]

Through the centuries many religious leaders have been practicing mystics, have had significant mystical experiences, or have had mystical elements in their doctrines.[2] Even such seemingly non-mystical leaders as Martin Luther had some elements of mysticism.[3] Since religion is, for the mystics, an "acute fever" rather than a "dull habit,"[4] they have an intensity and a devotion which apparently restore religion's lost zeal and ardor. It seems that an experience of the direct apprehension of God lifts the mystics "out of themselves" and enables them to achieve more than ordinarily could be expected in their own lives and to lead others to greater religious accomplishments, also.

Gordon Allport, in his study of the religious habits of college students, found evidence to confirm the evaluation of mystical experiences as contributors to the establishment and the renewal of religious needs in individuals. Of the youths he studied who reported religious needs in their lives, more than one in six named a mystical experience, something not

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[1] The Psychology of Religious Mysticism (New York: Harcourt, Brace & Co., Inc., 1925), p. 58.

[2] E. g., Augustine, Francis of Assisi, Thomas Aquinas, Bernard of Clairvaux, George Fox, John Wesley.

[3] Cf. Rudolf Otto, The Idea of the Holy, trans. John W. Harvey (2nd ed., New York: Oxford Univ. Press, 1950, [1923]), pp. 103, 104, 204-207.

[4] James, op. cit., p. 8.

fully understood, as underlying their sense of need.[1]

Since mystical experiences play their part in the establishment and renewal of religion, possible methods of encouraging the mystical state would be helpful to both practitioners in the church school and leaders in worship. But as Rudolf Otto has pointed out, "our X [the 'numinous' state of mind, the experience of the apprehension of God] cannot, strictly speaking, be taught, it can only be evoked, awakened in the mind; as everything that comes 'of the spirit' must be awakened."[2] Therefore, it is important to know the antecedents of the phenomenon, for increased understanding of the background, the immediate conditions, and the personality patterns of the mystics would give indications as to the factors concomitant with mystical experiences. From these insights practitioners of religion then can encourage--or discourage--mystical states. This dissertation is concerned with these background factors associated with mysticism.

2. Definitions

Mysticism: The direct experience or intuition of God. "The essential characteristic of it is the attainment of a personal conviction by an individual that the human spirit and the divine Spirit have met, have found each other, and

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[1] The Individual and His Religion (New York: The Macmillan Co., 1950), p. 39.

[2] Op. cit., p. 7.

are in mutual and reciprocal correspondence as spirit with Spirit."[1] For the purposes of this study, however, attention will be focused on the human side of the relationship limiting consideration to the activities of the "human spirit."

Psychological factor: An influence or circumstance, arising either within the individual (need, q. v., infra) or without (press, q. v., infra), which affects his psychological situation and/or behavior.

Press: "Kind of effect an object or situation is exerting or could exert upon the S[ubject]. It is a temporal gestalt of stimuli which usually appears in the guise of a threat of harm or promise of benefit to the organism."[2] Subdivisions within the concept of press are alpha press (the objective effect the object or situation exerts on the subject, i. e., "what really happens") and beta press (the subject's apperception of the object or situation exerting an effect). This study is concerned with beta press almost exclusively, i. e., with the subject's interpretation of the situations and objects which he encounters.

Need: "A construct . . . which stands for a force . . . in the brain region, a force which organizes perception, apperception, intellection, conation and action in such a way

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[1]Rufus M. Jones, The Trail of Life in the Middle Years (New York: The Macmillan Co., 1934), pp. 192, 193.

[2]Henry A. Murray et al., Explorations in Personality (New York: Oxford Univ. Press, 1938), p. 748.

as to transform in a certain direction an existing, unsatisfying situation."[1] Needs can be provoked by internal processes of certain kinds, but are provoked more often by effective press. Needs work both ways, to avoid certain press and to search for certain others.

Mystic: "One whose religion and life are centered, not merely on an accepted belief or practice, but on that which he regards as first-hand personal knowledge [of God]."[2] This study is concerned with the most thorough-going and self-conscious mystics, who strive for, and occasionally attain, what they call "union" with God. This "union" denotes the acme of their centering their lives on God or identifying with Him in act and will.

Psychotic: For the purposes of this study, a person who is unable to live in society and who has been committed to a mental hospital for his protection and the protection of society. This study will be concerned only with those psychotics manifesting the patterns of behavior which are called schizophrenia.

3. Previous Research and Literature in the Field

Edwin D. Starbuck's The Psychology of Religion, 1899,[3] the first full-length publication in the field, was among the

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[1] Ibid., pp. 123, 124.

[2] Evelyn Underhill, The Mystics of the Church (New York: George H. Doran, n. d.), p. 9.

[3] (New York: Charles Scribner's Sons).

earliest to show that statistical and empirical methods are applicable to the study of religious phenomena. He found that conversion, which is akin to and sometimes involves a mystical experience,[1] tends to occur during adolescence when the general forces of life, biological and psychological, are awakening to maturity. The implication is that these natural forces, open to investigation, play a part in conversion.[2]

Many studies and writings on mysticism have been colored by Sigmund Freud's conclusions that all religious phenomena are products of the individual's repressed needs and conflicts. Although he theorized about religion as early as 1912 in Totem and Taboo[3] and thus influenced other investigators from that date, the clearest and most succinct exposition of his views on religion are found in The Future of an Illusion, 1927.[4] He declared religion to be "the universal obsessional neurosis of humanity."[5] Religious phenomena are ramifications of the neurotic projection of father into the heavens as God in order to resolve the conflicts arising originally in the Oedipal situation.

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[1]Walter H. Clark, The Psychology of Religion (New York: The Macmillan Co., 1958), p. 276.

[2]Cf. Starbuck, op. cit., pp. 143-162.

[3]Trans. A. A. Brill (London: G. Routledge & Sons, 1919).

[4]Trans. W. D. Robson-Scott (Anchor ed., Garden City, N. Y.: Doubleday & Co., Inc., 1957).

[5]The Future . . ., pp. 77, 78.

The concepts of the then emerging dynamic psychology were applied to mysticism as early as 1908 by Henri Delacroix. The results were reported in his Études d'Histoire et de Psychologie du Mysticisme,[1] in which he showed that mystical states and the mystics' personalities best could be understood through longitudinal studies. He made critical analyses of the lives of Teresa of Avila, Madame Guyon, and Heinrich Suso, studying the course and fluctuations of their lives. Delacroix paid special attention to the role of the subconscious in the mystical experience and concluded that the God with whom Teresa felt and enjoyed union was a product of her subconscious mind.

Strongly influenced by the Freudian revolution although he did not use Freud's terminology was James H. Leuba, who published The Psychology of Religious Mysticism in 1925.[2] His reductionism led him to account for all mystical experiences in terms of natural, i. e., physiological or psychological, factors. In spite of the extremity of his approach, he showed that these factors must be taken into account in studies of the mystics. Leuba found psychological mechanisms at work in almost all aspects of the mystical state, and he suggested mystical states to be manifestations of certain pathologies with which they have close correspondence. Mistakenly

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[1](Paris: Felix Alcan, 1908).

[2](New York: Harcourt, Brace & Co., Inc.).

he thought he had fully accounted for the phenomenon thereby.

Rudolf Otto, in Das Heilige, 1917,[1] in contrast to Leuba and his reductionism, suggested that man has a peculiar irreducible sense of the "numinous,"[2] that beyond man, the holy. The numinous state of mind is a primary and elementary datum.

The monumental work in mysticism is Evelyn Underhill's Mysticism, 1911.[3] Although she took the extremely sympathetic position that nothing is more natural than mysticism--she herself was a mystic--Miss Underhill ascribed a great deal of the causation of the mystical state to the working of the subconscious.

> If we would cease, once for all, to regard visions and voices as objective, and be content to see in them forms of symbolic expression, ways in which the subconscious activity of the spiritual self reaches the surface-mind, many of the disharmonies noticeable in visionary experience, which have teased the devout, and delighted the agnostic, would fade away.[4]

She posited a "mystic sense," similar to Otto's sense of the numinous, present in all men but not necessarily used; this is the point and method of contact with the divine.

Henry Nelson Wieman and Regina Westcott Wieman in their Normative Psychology of Religion, 1935,[5] suggested that the

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[1] Trans. as The Idea of the Holy by John W. Harvey (2nd ed., New York: Oxford Univ. Press, 1950 [London, 1923]).

[2] Op. cit., p. 7.

[3] (13th ed., New York: Meridian Books, 1955).

[4] Mysticism, p. 271.

[5] (New York: Thomas Y. Crowell Co.), pp. 173-192.

established organization of the individual's personality is dissolved in the mystical experience so that he is open to new meanings and values. They pointed out that such a disorganization may lead either to new and richer meanings or to a lesser quality of organization.

> The world we know, with its meanings, its values, its observed things, its qualities of sense and feeling, is always determined by the organization of activities which makes up our personality. If we change that organization we change our world.[1]

This very organization of personality excludes the infinite realm because it is necessarily very limited. "Thus any organization of the personality cuts us off, not from God, but from the wholeness of God. Mystical experience breaks through this organization by dissolving it."[2]

In his The Psychology of Religion, 1958,[3] Walter H. Clark noted that because of the ineffability of the mystical experience, the psychologist properly studies the written and oral accounts by the mystics and the observable facts of their lives and behavior. He speculated also that the "roots of the mystical life" are to be found in (1) temperament of the individual, (2) his religious tradition and the temper of his times, (3) self-hypnosis and psychosomatic suggestion, (4) sublimated sex impulses, and (5) a childish desire for security and escape.[4]

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[1] Op. cit., p. 175. [2] Ibid., p. 182.

[3] (New York: The Macmillan Co.) [4] Op. cit., pp. 278-283.

Probably the most insightful and stimulating of all the studies of the psychology of mysticism is the chapter devoted to it in William James's The Varieties of Religious Experience, 1902.[1] Despite the fact that his was one of the earliest psychological studies, many of his insights and hypotheses have been confirmed by the results of later investigations. He related mysticism to other forms of human experience which are similar in mental state, e. g., "that deepened sense of the significance of a maxim or formula which occasionally sweeps over one,"[2] the life-deepening and extending effects of lyric poetry and music, and the deja vu effect.

Assuming that biological factors are involved, he suggested that similar experiences can be evoked by chemical or mechanical means. He noted the similarity at some points between mysticism and pathology but emphasized the differences in effect and attitude. Mysticism is positive and optimistic; disease is negative and pessimistic. He went on to speculate that there are other potential forms of consciousness than the one we commonly know as "reality" and that mysticism is one possible avenue of insight into them. He thought that one of the reasons the mystical state is marked by ineffability is the inappropriateness of our language, tied as it is with "reality." "Music rather, is the element through which

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[1](Modern Library ed., New York: Modern Library, n. d.), pp. 370-420.

[2]Op. cit., p. 373.

we are best spoken to by mystical truth."[1]

Possibly the most suggestive single work in the planning and development of this study has been The Exploration of the Inner World, 1936,[2] by Anton T. Boisen. He found an interrelationship between certain types of mental disorder and "religious experience," which, from his descriptions, seems to have a strong mystical element. Both the mental disorders and the religious experiences are reactions to crisis situations faced by the individual.

> Religious experience as well as mental disorder may involve severe emotional upheaval, and mental disorder as well as religious experience may represent the operation of the healing forces of nature. The conclusion follows that certain types of mental disorder and certain types of religious experience are alike attempts at reorganization. The difference lies in the outcome. Where the attempt is successful and some degree of victory is won, it is commonly recognized as religious experience. Where it is unsuccessful or indeterminate, it is commonly spoken of as "insanity." In those constructive transformations of the personality which we recognize as religious experience, the individual is relieved of his sense of isolation and is brought into harmony with that which is supreme in his hierarchy of loyalties.[3]

Before he came to these conclusions Boisen studied 173 schizophrenics intensively and found that they experienced a sense of the mysterious, of peril, and of personal responsibility--almost exactly the type of experience common to the mystics.[4]

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[1] Ibid., p. 412. [2] (Chicago: Willett, Clark & Co.).

[3] Op. cit., p. ix.

[4] Cf. Otto, op. cit., pp. 12-40 (an analysis of the individual's feelings of the "mysterious tremendum").

As the Wiemans suggested mystical experiences dissolve an individual's personality organization, so Boisen suggested that the break-down of rigid defenses in the panic of catatonic schizophrenia allows the possible discovery of new ways of looking at the situation, which, in turn, are healing or debilitating. He pointed to the similarity of the catatonic's panic and the panic of a person just prior to a deep religious experience.

This dissertation, then, will build on these assumptions which have been set forth and supported by the earlier authors:

1. It is not only possible, but also useful to use empirical methods in analysing the mystics' lives.

2. Concepts and theories from dynamic psychology and a longitudinal view are most helpful in trying to understand the mystics' personality development.

3. Although it is not yet clear whether external forces, e. g., God, enter into mystical experiences, it is clear that mystics are humans with personality needs and manifest behavior; these latter two are the proper study for the psychologist.

4. Mystical experiences are related to other types of human experience, including psychoses.

5. Mystical experiences, along with certain other types of cataclysmic experiences, are attempts at personality reorganization.

CHAPTER II

PROCEDURE AND METHODOLOGY

1. Origins of Study

In study for a course in mysticism,[1] the writer noted the great apparent similarity between the stresses and conflictual situations impinging on the child who later became a mystic and those impinging on the child who later became a psychotic mental patient. They all experienced early environments that were insecure and/or threatening. Elements of rejection seemed to be part of the backgrounds in most cases.

Many writers in the field, e. g., Leuba,[2] Bergson,[3] James,[4] James B. Pratt,[5] emphasize, or at least acknowledge, the similarity of the behavior of the person in the mystical state with that of the person having certain pathologies.

Several theorists have pointed out that mystical states and some mental disorders are similar psychologically. Like

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[1] "The Psychology of Mysticism," given at Boston University School of Theology, fall term, 1959, by Prof. William G. T. Douglas.

[2] Op. cit., pp. 191-203, 252-279.

[3] Op. cit., pp. 228, 229. [4] Op. cit., p. 470.

[5] The Religious Consciousness (New York: The Macmillan Co., 1920), pp. 459-462.

Boisen,[1] Carl Gustav Jung suggested that certain mental illnesses are attempts at re-organization of the personality:

> Symptoms of neurosis are not merely consequences of causes that once have been, whether they were "infantile sexuality" or "infantile instinct for power." They are endeavors toward a new synthesis of life. It must immediately be added, however, they are endeavors that have miscarried. Nonetheless, they are attempts; they represent the germinal striving which has both meaning and value.[2]

James pointed out the kinship of mysticism and pathology:

> In delusional insanity, paranoia, as they sometimes call it, we may have a diabolical mysticism, a sort of religious mysticism turned up side down. . . . It is evident that from the point of view of their psychological mechanism, the classic mysticism and these lower mysticisms spring from the same mental level, from that great subliminal or transmarginal region of which science is beginning to admit the existence, but of which so little is really known.[3]

Thus the question arose of just how mysticism fits into the heterogeneity that is human experience. And the corollary question of what makes a mystic become a mystic and not a psychotic appeared, also. This study grew out of the attempt to answer these questions.

2. Overview of Procedure

Assuming with James that "every religious phenomenon has its history and its derivation from natural antecedents,"[4] then the early life of the individual is the place to begin

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[1] Supra, pp. 13, 14.

[2] Collected Papers on Analytical Psychology, ed. Constance E. Long (London: Bailliere, Tindall and Cox, 1922), p. 395.

[3] Op. cit., p. 417.

[4] Ibid., p. 6.

looking for the factors making for mysticism. The schema of Henry A. Murray, et al.,[1] popularly known as the "need-press" theory, seemed to provide the categories useful in investigating the early lives of the mystics and others. Accordingly, the lives, up to the time of the initial, great mystical experiences, of ten outstanding figures in the history of Christian mysticism were analysed using Murray's categories. From these analyses the twenty-five categories, i. e., psychological factors, appearing most often and apparently playing the greatest part in determining the lives of the mystics, were selected. In turn, these twenty-five most frequent factors formed the basis of a similar investigation of the lives of twenty-five more mystics. This investigation, however, neglected frequency and noted only the appearance or non-appearance of the factors. In a similar manner, the lives of twenty-five psychotics were investigated on the basis of these twenty-five most frequent factors. The data were compared and used to confirm and refute a set of hypotheses[2] about the possible relationships of mystical experience and psychosis.

3. Murray's "Need-Press" Schema

In Explorations in Personality Murray and his collaborators have presented the results of a momentous study in personality. A team of twenty-eight psychologists of varying "schools" cooperated in a three-year intensive study of fifty

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[1] Op. cit., passim.

[2] See Chapter III, infra.

college men. Constantly modifying their conceptual scheme and hypotheses to agree with the collected data, the team arrived at the theory that personality is the product of the interaction of press and need.

> The estimation of separable variables . . . has seemed to us a necessary preliminary to the formulation of a personality. The outcome of the final synthesis is a portrayal of the subject as a loose organization of complexes (integrates), each of which is a compound of needs and modes oriented towards a fusion of press that emanate from certain cathected objects (people, institutions, ideologies), the complexes being conditioned to one or more cathected fields of interest.[1]

Although on the surface this seems remarkably similar to older theories of instinct, Murray's concept of need goes beyond that of instinct. He emphasized the part environment has to play in the development of needs. Although admitting he can give no definite answers, Murray attacked the problem of origins of needs:

> What factors determine the establishment of a need as a ready reaction system of personality? This is an important problem to which only vague and uncertain answers can be given. In the first place, observation seems to show that the relative strength of needs at birth (or shortly after birth) is different in different children. Later, the strength of some needs may be attributed to intense or frequent gratification (reinforcements), some of which rest on specific abilities. Indeed, some needs may emerge out of latency because of gratuities or the chance attainment of end situations through random movements. (The need for morphine, which can be more potent than hunger, is developed solely by repeated gratifications.) Some needs may become established because of their success in furthering other more elementary

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[1] Op. cit., p. 282.

> needs. The gratification or frustration of a need is, of course, largely up to the parents, since they are free to reward or punish any form of behaviour. Certain innate or acquired abilities will favour the objectification of some needs and not others. There is much evidence to show that the sudden frustration of a need--particularly if preceded by a period of intense gratification--leads to residual tension. This seems to be particularly true for emotional "thalamic" needs that are abruptly obstructed or inhibited. A "thalamic charge," let us say, perseverates in such a way as to control fantasy and, if the occasion offers, to explode into overt behaviour. Such inhibited "thalamic" needs often become fused with the Sex drive. In this way they become "erotized." A need may also become established by repetition, due to the frequent occurrence of specific press. But if the stimulus becomes stale, habituation sets in and the need becomes less responsive. Emulation . . . is a potent factor in accentuating certain needs--the S[ubject] wanting to be like his exemplar--, and so is Deference.[1]

Furthermore, Murray and his collaborators refused to be limited to a static concept of personality anchored to one point in time. "To conceive of personality as an historic flow or emergence of events is to be directed to the study of past occurrences. Abstract biography is the personality, as far as it can be formulated."[2] Accordingly, the team of investigators developed a set of categories with which to analyse data from their subjects' past experiences.[3] This set consists of twenty press subdivided into seventy-two finer press and thirty-six needs subdivided into 138 finer needs. The data were gathered through (1) analysis of the

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[1] Ibid., pp. 128, 129. [2] Ibid., pp. 282, 283.

[3] For a listing of these categories, see Table 1, pp. 30-37; for a sample of definitions, see Appendix; for a complete set of definitions, see Murray, op. cit., pp. 289-360.

short autobiographies each subject was required to write, (2) sessions of reminiscences stimulated by questions, (3) sessions of reminiscences developing from free association, and (4) other occasions in which the subjects were given opportunities to refer to their past history.

The team of investigators scored each subject from zero to five on each of the categories, thus indicating the relative strength of that variable, i. e., psychological factor. Murray and his team took all their data about the past from the subjects themselves, so that the press reported were all "beta" press.

Through these techniques and other extensive methods of testing and study, the development of the subjects' personalities was measured.

4. Adaptation of Murray's Schema

In order to use Murray's schema in investigating the early lives of persons who have been dead for centuries some adaptation of procedure was necessary.

Even though great quantities of biographical material are available on many of the great mystics, the biographies have been written for purposes other than psychological investigation. Consequently, many points are not touched upon that would be helpful to know about. Nevertheless, it was found that enough of the salient points in the development of the mystics' lives were included to allow the biographies

to be used as Murray used the autobiographies in his study. Whenever possible, autobiographies were used. For the psychotics, hospital case records provided the data.

Inasmuch as there was no formal pattern to which each of the biographies and case records conformed, it was found that there was no reliable way of assessing the relative strength of each of the individual factors. Therefore, the process of scaling was abandoned. Instead, the frequency of each factor in the biographical accounts was determined. This frequency is, in itself, a crude index of the relative strength of the factor. For, if we make the seemingly reasonable assumption that those incidents in early life which are remembered sufficiently to be recorded later in biographical accounts are the ones which have exerted the greatest influence on the individual, then the number of times a given factor appears shows in some measure the strength of that factor.

In the same way, if the effects of repression and suppression are ignored,[1] the process of selectivity working in the mind of the subject is an aid in pointing up the factors most influential in his early years.

In practice, then, each time one of the 210 factors (72

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[1]For a discussion of the limitations imposed by repression and suppression see infra, p. 23. Although a check on the strength and effects of repression and suppression would be desirable, the circumstances of the study offer no other alternative than to accept the material at "face value" and note the possibility of the operation of repression and suppression. However, the importance of the dissertation problem prohibits its being ignored and encourages its pursuit through available sources and materials.

press and 138 needs) from Murray[1] was noted in biographical materials a tally was made. In most cases the press were easily noted since they were recorded in the more or less objective form of anecdotes while the needs had to be inferred on the basis of the subjects' behavior.[2] Of course, if it was recorded that the subject felt, thought, or acted in such and such a manner, the appropriate need was noted. Since these inferences depended in large measure on the skill and personality of the investigator, it was necessary to have an independent rater perform the same analyses.[3]

5. Limitations of the Study

i. Limitations Imposed upon the Study

For several reasons it was decided to limit the mystics of the study to Christian mystics from Western civilization. By limiting the consideration to subjects espousing one religion and one major philosophical system, the number of factors extraneous to the study is reduced. Since the comparison group of psychotics comes from Western civilization, it was decided to limit the mystics to the West, also. In this way, variations due to cultural differences, which also are extra-

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[1] In the course of the study it became necessary to add four more needs and one press to the set of categories. For a discussion of this see infra, p. 29.

[2] Cf. Murray, op. cit., p. 124.

[3] Actually, there were two independent raters, one who repeated the analyses for the first six mystics of the group of ten and the other who repeated them for the last four.

neous to the study, are reduced.

A purely practical reason also contributed to the limitation of mystics to those of Western Christendom: the availability of biographical materials. Very little material on non-Christian mystics of the West or Eastern Christian mystics is easily accessible.

The study was strictly limited to a consideration of the psychological factors as defined by Murray leading to mystical experience and, in the case of the psychotics, to psychosis. Questions of the content of both the mystical experiences and the psychotic episodes, evaluation of both, and the theology of mysticism were excluded. The attempt was to investigate the factors in mysticism which are susceptible to the psychological tools and methods at our disposal now, and to omit that which is not susceptible to investigation, e. g., in theological terms, the workings of the Holy Spirit.

ii. Limitations Inherent in the Study Design

Perhaps the most serious limitation of the study has to do with the process of selectivity due to repression and suppression. Those incidents in early life which, either because of the trauma, shame, or debasement involved, are too painful to be remembered are also those which will have a great effect and influence in determining the personality of the individual. Those incidents or feelings which would tend to put the subject in a "bad light" often are consciously omitted from the biographical records. In the former case (repres-

sion), the phenomenon occurs in the subject, while in the latter (suppression), it can occur either in the subject or a biographer. In either case some valuable material for the investigator is lost. However, as noted, the natural process of selection, i. e., the remembrance of important and influential incidents, can work to the advantage of this particular study.[1]

Since data for this study are communicated in one direction only, from the biographer to the printed page to the investigator, misunderstanding is very possible. Since there is no opportunity for questions and further probing to make sure of correct perception of the ideas expressed in the biographical material, the investigator cannot be sure that his interpretation of what the record says is the right one.

Murray pointed out the limitation to his study arising from a lack in apperceptual ability, the ability to interpret behavior.[2] The same limitation applies to this study. Where the limitation discussed above is concerned with the correct interpretation of what the record says, this limitation is concerned with the correct interpretation of what the behavior (recorded material) means, i. e., the former with what the behavior is and the latter with what it means. To show the difficulty Murray used the apt illustration of a kiss ordinarily expressing love and affection and yet ex-

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[1] Supra, p. 21.

[2] Op. cit., pp. 14, 15.

pressing betrayal in Judas' kiss of Jesus. In order to lessen the effect of this limitation, an independent rater was employed as a check on the interpretations.[1]

Murray noted another limitation to his study which applies equally to this study:

> Inadequate conceptual scheme. The experimenter is to a large extent bound by the categories defined and agreed upon before he commences to observe. He is "set," as it were, to perceive one or more of the phenomena which have been listed and nothing else. Thus, if the scheme is limited--as, at present, all schemes must be in personology--the original observations will be limited and much that is important will pass unnoticed. Ideally, the experimenter's mind should be stocked with variables which are well-defined, sufficient and appropriate to every circumstance. But since there is a limit to the number which a man may hold in readiness, a usable list of factors will always be deficient in completeness.[2]

Although the mystics were limited to Western Christendom,[3] there still is a considerable amount of cultural variation. The mystics come from all ages in the Christian era and the psychotics from only the twentieth century. This fact presents the possibility of an unmeasurable factor, extraneous to the study, influencing the development of the subjects' personalities.

iii. Special Precautions for Reliability

In order to increase the reliability of the study and to lessen the effects of the limitations discussed above, some special precautions were taken.

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[1] Infra, p. 26. [2] Op. cit., p. 17. [3] Supra, p. 22.

First, a recognized set of categories (Murray's) was used. These categories have the recommendation of having been tried in practice; in addition, they were created for the general study of personality. Thus the incidents, the thoughts, and the feelings expressed in the material were classified systematically rather than impressionistically.

Second, the method of analysing the material was incident by incident, anecdote by anecdote, thought by thought, and feeling by feeling, rather than by seeking a general impression from a large block of material. The unit of measurement was the number of times a factor appeared in the biographical record; there was no possible method of assessing intensity.

Third, an independent rater was employed to classify the same material. In this manner, reliability of classification was evaluated as well as the exhaustiveness of the investigator's classifications.

6. Analysis of Pilot Group of Mystics

i. Selection of Subjects

Ten outstanding mystics were chosen as subjects for an intensive study on the basis of Murray's categories. Theoretical considerations entering into the selection were (1) prominence, (2) spread in time, (3) representation of both sexes, and (4) Christian in religion. It was thought that the most prominent of the mystics would more ably represent

the group and that they might more obviously exhibit the psychological factors associated with the mystical experience. Inasmuch as the larger group of mystics to be studied came, by force of circumstances, from almost every century in the Christian era, it seemed logical that the pilot group also should be spread in time. Since there have been both male and female mystics at all levels of prominence and importance, it was decided to include both sexes in the pilot group.[1] Reasons for including only Christian mystics have already been discussed.[2]

It was found that childhood experiences were slighted in the writing of biographies several centuries ago, and this lack presented the practical consideration of choosing mystics whose extant biographies were adequate for the purposes of the study.

Selected in terms of these considerations, the pilot group of ten outstanding mystics was composed of: Teresa of Avila, George Fox, John of the Cross, Catherine of Siena, Augustine of Hippo, Rufus M. Jones, Francis of Assisi, Heinrich Suso, Madame Guyon, Bernard of Clairvaux.[3]

ii. Description and Handling of Material

In terms of accuracy and completeness of information

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[1]The ratio of seven males to three females follows that of the outstanding mystics in the historical sketch in Underhill's Mysticism, pp. 453-473.

[2]Supra, p. 22.

[3]In the order of their analyses.

autobiographical material was preferred to biographical, and sufficiently extensive autobiographies were available for six[1] of the ten subjects. At least two biographies were consulted for each of the other four subjects. This multiplicity of biographies was useful from the standpoint not only of supplementing, but also confirming and correcting the life records.

Only material from the early years of the mystics' lives was considered, i. e., up to the time of their first great mystical experiences. Inasmuch as this is a study of the developing mystic with the aim of isolating and identifying the factors associated with the development of mysticism, the early years of life are the most important for the study. The concern was: how and why the mystics became mystics, not how they met the stresses and needs of life afterward.

Since the autobiographies and biographies contain a varying number of incidents, there was a varying number of factors to be classified for the different mystics. Thus the proportionate influence of a factor appearing in a given frequency will vary from mystic to mystic; it will tend to be greater in the life of a mystic whose biographical analysis yielded a smaller total number of factors than in the life of a mystic whose analysis yielded a greater total. In order to compare directly the proportionate influences of the factors

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[1]Teresa, Fox, Augustine, Jones, Suso, Mme. Guyon. For their references see bibliography.

in each mystic, the raw frequencies were converted to percentages of the total number of factors classified for that mystic.

iii. Five Additional Categories

In the course of investigating the pilot group it became necessary to add five categories to Murray's 210. These were: press, Death of Sibling, and needs, Blamavoidance: Projection, Ambivalence: World or God?, Denial of Sexual Feelings, and Masochism. However, in the selection of the twenty-five most frequently occurring factors only one of these added five, need Ambivalence: World or God?, was in the group.

iv. Data for the Pilot Group of Mystics

Table 1 summarizes the frequency and percentage of appearance of each of the 215 factors for the ten mystics of the pilot group; it can be found on pages 30-37.

v. Confirmation of Analyses by Independent Rater

After both the investigator and the second, independent rater classified the same material their results were compared. Where there were differences, the particular passage was re-examined and either the correction by the second rater was accepted or, if the investigator was unconvinced, the original classification was retained.

The process of classification was very much dependent on the apperceptual abilities of both investigator and second rater.[1] Since apperception is closely related to empathy and

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[1] Supra, p. 24.

TABLE 1

FREQUENCY AND PERCENTAGE OF PRESS AND NEEDS

FACTOR PRESS	Teresa Avila f	p	George Fox f	p	John of Cross f	p	Cathe-rine S. f	p	Augus-tine f	p	Rufus Jones f	p	Francis Assisi f	p	Heinrich Suso f	p	Madame Guyon f	p	Bernard Clair. f	p	Total p
Family Insupport																					
Cultural Discord	1	0.58	1	1.11	1	0.69	1	0.87	0		0		1	0.98	1	0.83	0		0		5.06
Family Discord	0		0		0		0		1	0.56	0		0		1	0.83	0		0		1.39
Capricious Discipline	0		0		0		0		0		0		0		0		1	0.38	0		0.38
Parental Separation	0		0		0		0		0		0		0		0		0		0		0.00
Absence of Father	0		0		0		0		0		0		1	0.98	0		1	0.38	0		1.36
Absence of Mother	0		0		0		0		0		0		0		0		0		0		0.00
Illness of Father	1	0.58	0		1	0.69	0		0		0		0		0		2	0.77	0		2.04
Illness of Mother	0		0		0		0		0		0		0		0		0		0		0.00
Death of Father	1	0.58	0		1	0.69	0		1	0.56	0		0		0		0		0		1.83
Death of Mother	2	1.16	0		0		0		1	0.56	1	0.58	0		0		1	0.38	1	1.52	4.20
Inferior Father	0		0		0		0		1	0.56	0		1	0.98	2	1.65	0		-1	-1.52	3.19
Inferior Mother	0		0		0		2	1.74	0		0		0		0		1	0.38	-1	-1.52	2.12
Dissimilar Father	0		0		0		0		1	0.56	2	1.16	1	0.98	0		0		0		2.70
Dissimilar Mother	0		0		0		0		0		0		0		0		0		0		0.00
Poverty	-2	-1.16	-1	-1.11	1	0.69	-2	-1.74	-1	-0.56	2	1.16	-3	-2.94	0		-1	-0.38	-1	-1,52	-9.41
Unsettled Home	0		0		4	2.76	0		0		0		0		0		3	1.15	0		3.91
Danger or Misfortune																					
Physical Insupport, Height	0		0		0		0		0		0		0		0		1	0.38	0		0.38
Water Danger	0		0		2	1.38	0		0		0		0		3	2.48	0		0		3.86
Aloneness, Darkness	0		0		1	0.69	0		0		1	0.58	0		0		0		0		1.27
Inclement Weather, Lightning	0		0		1	0.69	0		0		2	1.16	0		0		0		0		1.16
Fire	0		0		0		0		0		3	1.73	0		0		0		0		1.73
Accident	1	0.58	0		1	0.69	0		0		1	0.58	0		1	0.83	1	0.38	0		3.06
Animal Danger	0		0		1	0.69	0		0		1	0.58	0		0		0		0		1.27
Lack or Loss																					
of Nourishment	0		0		2	1.38	0		0		0		0		0		1	0.38	0		1.76
of Possessions	0		0		1	0.69	1	0.87	0		4	2.31	0		1	0.83	2	0.77	0		5.47
of Companionship	3	1.73	0		0		0		2	1.12	3	1.73	0		0		4	1.54	-1	-1.52	6.12
of Variety	0		0		0		0		0		2	1.16	0		0		1	0.38	1	1.52	3.06

Notes:

Frequency ("f") is the actual number of times the given factor appeared in the life of the given mystic. Percentage ("p") represents the given factor's proportion of all the factors occurring in that mystic. The "Total" is the sum of the percentages for the given factor.

A negative sign indicates the factor appeared in reverse, e. g., comfortable circumstances instead of poverty.

In the cases in which some mystics exhibited the given factor in its regular form and some in reverse, there were two totals found. However, only the larger is recorded in the table. It should be emphasized that the negative signs are merely convenient symbols and do not mean that the figures can be added algebraically.

TABLE 1--Continued

FACTOR	Teresa Avila f	p	George Fox f	p	John of Cross f	p	Catherine S. f	p	Augustine f	p	Rufus Jones f	p	Francis Assisi f	p	Heinrich Suso f	p	Madame Guyon f	p	Bernard Clair. f	p	Total p
Retention, Withholding Objects	0		0		0		1	0.87	0		0		1	0.98	2	1.65	1	0.38	1	1.52	5.40
Rejection, Unconcern, Scorn	1	0.58	1	1.11	4	2.76	1	0.87	5	2.79	2	1.16	3	2.94	4	3.31	10	3.84	0		19.36
Rival, Competing Contemporary	0		0		0		0		0		0		0		0		2	0.77	0		0.77
Birth of Sibling	1	0.58	0		0		1	0.87	1	0.56	1	0.58	1	0.98	0		0		1	1.52	5.09
Aggression																					
Maltreatment by Elder Male	0		0		1	0.69	0		1	0.56	0		0		0		0		0		1.25
Maltreatment by Elder Female	0		0		0		0		0		0		0		0		4	1.54	0		1.54
Maltreatment by Contemporaries	0		0		2	1.38	0		0		0		0		1	0.83	4	1.54	0		3.75
Quarrelsome Contemporaries	1	0.58	0		0		0		0		0		0		0		1	0.38	0		0.96
Aggression-Dominance, Punishment																					
Striking, Physical Pain	0		0		1	0.69	0		1	0.56	0		0		0		2	0.77	0		2.02
Restraint, Confinement	0		0		1	0.69	1	0.87	0		2	1.16	0		1	0.83	3	1.15	0		4.70
Dominance, Coercion, Prohibition																					
Discipline	2	1.16	0		1	0.69	2	1.74	3	1.68	4	2.31	0		1	0.83	1	0.38	0		8.79
Religious Training	3	1.73	1	1.11	2	1.38	2	1.74	5	2.79	8	4.63	1	0.98	2	1.65	5	1.92	5	7.58	25.50
Dominance-Nurturance																					
Father's Ego Idealism, Physical	0		0		0		0		0		0		0		0		0		0		0.00
Father's Ego Idealism, Economic and Vocational	1	0.58	1	1.11	0		0		0		0		1	0.98	0		0		0		2.67
Father's Ego Idealism, Caste	1	0.58	1	1.11	0		0		0		0		1	0.98	0		0		0		2.67
Father's Ego Idealism, Intellectual	0		0		0		0		2	1.12	0		1	0.98	0		1	0.38	0		2.48
Mother's Ego Idealism, Physical	0		0		0		1	0.87	0		0		0		0		1	0.38	0		1.25
Mother's Ego Idealism, Economic and Vocational	0		1	1.11	0		4	3.48	0		0		0		0		0		0		4.59
Mother's Ego Idealism, Caste	1	0.58	1	1.11	0		0		3	1.68	0		0		0		2	0.77	2	3.03	7.17
Mother's Ego Idealism, Intellectual	0		0		1	0.69	0		3	1.68	2	1.16	0		0		0		1	1.52	5.05
Possessive Father	1	0.58	0		0		0		0		0		0		0		2	0.77	0		1.35
Possessive Mother	0		0		0		0		2	1.12	0		1	0.98	0		1	0.38	0		2.48
Oversolicitous Parent, Fears of Accident	0		0		0		0		0		0		0		0		0		0		0.00
Oversolicitous Parent, Fears of Illness	0		0		0		0		0		0		0		0		2	0.77	0		0.77
Oversolicitous Parent, Fears of Bad Influences	1	0.58	0		0		1	0.87	1	0.56	0		1	0.98	0		0		0		2.99
Nurturance, Indulgence	3	1.73	0		4	2.76	2	1.74	4	2.23	6	3.47	3	2.94	2	1.65	7	2.69	2	3.03	22.24

TABLE 1--Continued

FACTOR	Teresa Avila f	p	George Fox f	p	John of Cross f	p	Cathe-rine S. f	p	Augus-tine f	p	Rufus Jones f	p	Francis Assisi f	p	Heinrich Suso f	p	Madame Guyon f	p	Bernard Clair. f	p	Total p
Succorance, Demands for Tenderness	0		0		1	0.69	0		0		0		0		2	1.65	2	0.77	0		3.11
Deference, Praise, Recognition	1	0.58	3	3.33	5	3.45	2	1.74	3	1.68	7	4.05	2	1.96	3	2.48	9	3.46	2	3.03	25.76
Affiliation, Friendships	1	0.58	0		0		0		1	0.56	2	1.16	1	0.98	1	0.83	1	0.38	1	1.52	6.01
Sex																					
Exposure	0		0		0		0		0		0		0		0		0		0		0.00
Homosexual Seduction	0		0		0		0		0		0		0		1	0.83	0		0		0.83
Heterosexual Seduction	1	0.58	0		0		0		0		0		0		0		0		0		0.58
Parental Intercourse	0		0		0		0		0		0		0		0		0		0		0.00
Deception or Betrayal	1	0.58	5	5.55	0		2	1.74	5	2.79	2	1.16	3	2.94	4	3.31	4	1.54	0		19.61
Illness																					
Prolonged, Frequent	5	2.89	-1	-1.11	1	0.69	-1	-0.87	1	0.56	2	1.16	1	0.98	1	0.83	6	2.31	0		9.42
Nervous	2	1.16	1	1.11	0		0		0		0		1	0.98	0		2	0.77	1	1.52	5.54
Respiratory	1	0.58	0		0		0		1	0.56	1	0.58	0		0		0		0		1.72
Cardiac	1	0.58	0		0		0		0		0		0		1	0.83	0		0		1.41
Gastro-Intestinal	1	0.58	0		0		0		1	0.56	1	0.58	0		0		0		0		1.72
Infantile-Paralysis	0		0		0		0		0		0		0		0		0		0		0.00
Convulsions	0		0		0		0		0		0		0		0		0		0		0.00
Operation	0		0		0		0		0		0		0		0		0		0		0.00
Inferiority																					
Physical	-2	-1.16	0		3	2.07	-1	-0.87	1	0.56	0		0		0		-1	-0.38	2	3.03	5.66
Social	-1	-0.58	0		0		-1	-0.87	0		0		0		0		0		-1	-1.52	-2.97
Intellectual	0		0		-1	-0.69	0		-1	-0.56	0		0		0		0		-1	-1.52	-2.77
NEEDS																					
Positive Cathexis																					
Mother	1	0.58	2	2.22	0		0		1	0.56	1	0.58	0		1	0.83	0		1	1.52	6.29
Elder Female	2	1.16	0		2	1.38	0		0		3	1.73	0		0		1	0.38	1	1.52	6.17
Father	2	1.16	2	2.22	0		0		0		0		0		0		3	1.15	0		4.53
Elder Male	1	0.58	0		0		3	2.61	0		1	0.58	0		0		0		0		3.77
Elder Brother	1	0.58	0		0		0		0		0		0		0		0		0		0.58
Elder Sister	0		0		0		0		0		0		0		0		0		0		0.00
Younger Brother	0		0		0		0		0		0		0		0		0		0		0.00
Younger Sister	0		0		0		0		0		0		0		0		0		0		0.00
Contemporary	2	1.16	0		2	1.38	0		4	2.23	1	0.58	1	0.98	1	0.83	0		1	1.52	8.68
Possessions	0		0		0		0		0		0		0		0		0		0		0.00
Animal	0		0		0		0		0		0		0		0		0		0		0.00

TABLE 1--Continued

FACTOR	Teresa Avila f	p	George Fox f	p	John of Cross f	p	Catherine S. f	p	Augustine f	p	Rufus Jones f	p	Francis Assisi f	p	Heinrich Suso f	p	Madame Guyon f	p	Bernard Clair. f	p	Total p
Affiliation																					
Friendliness	1	0.58	0		0		0		1	0.56	1	0.58	1	0.98	0		0		0		2.70
Dependence	1	0.58	0		0		0		1	0.56	1	0.58	0		0		0		0		1.72
Respect	0		0		0		0		1	0.56	1	0.58	0		0		0		0		1.14
Kindness	0		0		0		0		0		0		1	0.98	0		0		1	1.52	2.50
Deference																					
Compliance	2	1.16	0		0		1	0.87	1	0.56	0		2	1.96	1	0.83	2	0.77	0		6.15
Respect	1	0.58	0		0		0		3	1.68	1	0.58	0		2	1.65	0		0		4.49
Devotion	2	1.16	0		1	0.69	2	1.74	0		1	0.58	1	0.98	3	2.48	1	0.38	1	1.52	9.53
Ego Ideal, Emulation	4	2.31	0		0		1	0.87	0		1	0.58	1	0.98	3	2.48	3	1.15	0		8.37
Suggestibility	1	0.58	0		0		0		1	0.56	3	1.73	1	0.98	1	0.83	0		0		4.68
Nurturance																					
Sympathy, Aid	0		1	1.11	3	2.07	0		1	0.56	1	0.58	5	4.90	2	1.65	2	0.77	1	1.52	13.16
Kindness	0		1	1.11	1	0.69	0		0		0		0		1	0.83	1	0.38	0		3.01
Devotion	0		0		1	0.69	0		3	1.68	0		0		1	0.83	3	1.15	0		4.35
Succorance																					
Crying	2	1.16	0		0		0		0		0		0		4	3.31	3	1.15	0		5.62
Dependence	5	2.89	3	3.33	2	1.38	2	1.74	2	1.12	5	2.89	3	2.94	4	3.31	3	1.15	1	1.52	22.27
Harm: Appealance	2	1.16	0		1	0.69	1	0.87	2	1.12	1	0.58	0		2	1.65	3	1.15	0		7.22
Harmavoidance																					
Timidity	0		0		0		1	0.87	0		1	0.58	0		0		0		0		1.45
Appealance	0		0		0		0		2	1.12	1	0.58	0		4	3.31	1	0.38	0		5.39
Nightmares	0		0		0		0		0		0		0		0		1	0.38	0		0.38
Fear of Insupport, Falling, Heights	0		0		0		0		0		0		0		0		0		0		0.00
Fear of Water	0		0		0		0		0		0		0		0		0		0		0.00
Fear of Darkness	0		0		0		0		0		2	1.16	0		1	0.83	0		0		1.99
Fear of Fire	0		0		0		0		0		0		0		0		0		0		0.00
Fear of Isolation	1	0.58	0		0		1	0.87	0		2	1.16	1	0.98	1	0.83	0		0		4.42
Fear of Assault, Lightning	0		0		0		0		0		1	0.58	0		0		0		0		0.58
Fear of Assault, Animal	0		0		0		0		0		0		0		1	0.83	0		0		0.83
Fear of Assault, General Hostility	1	0.58	0		1	0.69	0		1	0.56	2	1.16	0		1	0.83	1	0.38	0		4.20
Fear of Assault, Father	0		0		0		0		0		0		0		0		0		0		0.00
Fear of Assault, Mother	0		0		0		0		0		0		0		0		0		0		0.00
Fear of Assault, Contemporaries	0		1	1.11	0		0		0		0		0		2	1.65	0		0		2.76
Fear of Illness, Death	3	1.73	0		2	1.38	0		1	0.56	6	3.47	1	0.98	3	2.48	2	0.77	0		11.37
Fear of Miscellaneous	2	1.16	3	3.33	0		0		0		1	0.58	0		0		1	0.38	0		5.45
Infavoidance																					
Narcisensitivity	0		0		0		0		0		0		0		0		1	0.38	0		0.38
Shyness, Embarrassment	0		0		1	0.69	0		1	0.56	0		0		0		0		0		1.25

TABLE 1--Continued

FACTOR	Teresa Avila f	p	George Fox f	p	John of Cross f	p	Cathe-rine S. f	p	Augus-tine f	p	Rufus Jones f	p	Francis Assisi f	p	Heinrich Suso f	p	Madame Guyon f	p	Bernard Clair. f	p	Total p
Infavoidance (continued)																					
Avoidance of Competition	0		1	1.11	0		0		1	0.56	0		0		1	0.83	0		1	1.52	4.02
Inferiority Feelings, General	0		0		0		0		1	0.56	0		1	0.98	1	0.83	1	0.38	0		2.75
Inferiority Feelings, Physical	0		0		0		0		0		1	0.58	0		0		1	0.38	0		0.96
Inferiority Feelings, Social	0		0		0		0		0		0		0		0		0		1	1.52	1.52
Inferiority Feelings, Intellectual	1	0.58	0		0		0		0		0		0		0		0		1	1.52	2.10
Blamavoidance and Superego																					
Sensitivity to Blame	2	1.16	2	2.22	0		0		2	1.12	3	1.73	1	0.98	2	1.65	0		0		8.86
Compliance	3	1.73	1	1.11	2	1.38	0		1	0.56	1	0.58	0		1	0.83	1	0.38	1	1.52	8.09
Shame, Self-depreciation	4	2.31	1	1.11	1	0.69	7	6.09	6	3.35	5	2.89	4	3.92	5	4.14	11	4.23	0		28.73
Directive Superego	6	3.47	4	4.44	4	2.76	6	5.22	5	2.79	6	3.47	5	4.90	4	3.31	17	6.54	3	4.55	41.45
Religious Inclination	8	4.63	1	1.11	4	2.76	3	2.61	1	0.56	5	2.89	3	2.94	2	1.65	15	5.77	5	7.58	32.50
Abasement																					
Blame-acceptance	6	3.47	0		4	2.76	2	1.74	1	0.56	1	0.58	0		1	0.83	9	3.46	1	1.52	14.92
Subservience	2	1.16	0		3	2.07	1	0.87	2	1.12	1	0.58	2	1.96	0		2	0.77	2	3.03	11.56
Surrender	3	1.73	0		3	2.07	1	0.87	0		1	0.58	0		0		2	0.77	1	1.52	7.54
Passivity																					
Inactivity	0		0		0		0		0		0		0		0		0		0		0.00
Acceptance	1	0.58	0		3	2.07	1	0.87	0		0		1	0.98	2	1.65	4	1.54	1	1.52	9.21
Seclusion																					
Isolation	2	1.16	9	10.00	4	2.76	6	5.22	2	1.12	1	0.58	3	2.94	4	3.31	3	1.15	2	3.03	31.27
Reticence	0		0		1	0.69	0		0		0		0		0		0		0		0.69
Shyness	0		0		0		0		0		0		0		0		0		0		0.00
Inviolacy																					
Vindication	0		2	2.22	1	0.69	1	0.87	0		0		0		1	0.83	1	0.38	0		4.99
Restriving	0		0		1	0.69	0		1	0.56	0		0		0		0		0		1.25
Retaliation	0		1	1.11	0		0		1	0.56	0		0		0		0		0		1.67
Resistance	0		0		0		1	0.87	0		0		0		0		4	1.54	0		2.41
Negative Cathexis																					
Mother	0		0		0		1	0.87	0		0		0		0		2	0.77	0		1.64
Elder Female	0		0		0		0		0		0		0		0		1	0.38	0		0.38
Father	0		0		0		0		0		0		0		0		0		0		0.00
Elder Male	0		0		0		0		0		0		0		0		0		0		0.00
Elder Brother	0		0		0		0		0		0		0		0		0		0		0.00
Elder Sister	0		0		0		0		0		0		0		0		0		0		0.00
Contemporaries	0		1	1.11	0		0		0		0		0		0		0		0		1.11
Younger Brother	0		0		0		0		0		0		0		0		1	0.38	0		0.38
Younger Sister	0		0		0		0		0		0		0		0		0		0		0.00

TABLE 1--Continued

FACTOR	Teresa Avila f	p	George Fox f	p	John of Cross f	p	Catherine S. f	p	Augustine f	p	Rufus Jones f	p	Francis Assisi f	p	Heinrich Suso f	p	Madame Guyon f	p	Bernard Clair. f	p	Total p
Aggression																					
Temper	0		0		0		0		0		0		1	0.98	0		3	1.15	1	1.52	3.65
Combativeness	0		1	1.11	0		0		2	1.12	0		0		0		0		0		2.23
Sadism	0		0		1	0.69	0		1	0.56	0		0		0		0		0		1.25
Coercion	0		0		0		0		0		0		0		0		0		0		0.00
Rebellion	0		1	1.11	0		0		3	1.68	1	0.58	0		0		1	0.38	0		3.75
Plaintance	0		0		0		0		0		0		0		0		1	0.38	0		0.38
Destruction	0		0		0		0		0		1	0.58	0		0		0		0		0.58
Autonomy																					
Freedom	1	0.58	0		1	0.69	0		0		1	0.58	0		0		4	1.54	0		3.39
Defiance	2	1.16	2	2.22	1	0.69	0		3	1.68	0		0		0		0		0		5.75
Resistance	1	0.58	1	1.11	1	0.69	1	0.87	0		0		0		0		1	0.38	0		3.63
Independence	2	1.16	4	4.44	1	0.69	1	0.87	3	1.68	0		0		0		3	1.15	0		9.99
Dominance																					
Leadership	2	1.16	0		2	1.38	1	0.87	1	0.56	1	0.58	1	0.98	0		1	0.38	0		5.91
Inducement	2	1.16	0		3	2.07	0		2	1.12	1	0.58	2	1.96	1	0.83	1	0.38	0		8.10
Coercion	0		0		2	1.38	0		0		0		0		0		0		0		1.38
Rejection																					
Hypercriticalness	0		6	6.67	3	2.07	2	1.74	5	2.79	1	0.58	5	4.90	1	0.83	4	1.54	1	1.52	22.64
Narcisensitivity	0		0		0		0		0		0		0		0		1	0.38	0		0.38
Inaccessibility	0		1	1.11	1	0.69	2	1.74	2	1.12	0		1	0.98	0		2	0.77	1	1.52	7.93
Noxavoidance																					
Hypersensitivity, General	0		0		0		0		0		0		0		0		0		0		0.00
Food	0		0		0		1	0.87	0		0		0		0		1	0.38	0		1.25
Achievement																					
General	0		0		0		0		1	0.56	0		1	0.98	0		0		1	1.52	3.06
Physical	1	0.58	0		0		0		1	0.56	1	0.58	0		0		0		0		1.72
Intellectual	2	1.16	0		3	2.07	0		1	0.56	1	0.58	0		1	0.83	2	0.77	1	1.52	7.49
Caste	1	0.58	0		0		0		0		0		3	2.94	0		0		0		3.52
Rivalry	0		0		0		0		2	1.12	0		0		0		0		0		1.12
Ego Ideal	3	1.73	0		1	0.69	0		1	0.56	2	1.16	1	0.98	0		0		0		5.12
Restriving	0		0		0		1	0.87	0		0		0		0		0		0		0.87
Independence	0		0		0		0		0		0		0		0		0		0		0.00
Recognition																					
Recitals of Superiority	3	1.73	0		1	0.69	0		4	2.23	2	1.16	1	0.98	0		2	0.77	0		7.56
Cathection of Praise	0		0		0		1	0.87	2	1.12	0		1	0.98	1	0.83	5	1.92	0		5.72
Public Performance	0		2	2.22	0		0		0		1	0.58	1	0.98	0		4	1.54	0		5.32
Exhibition																					
Public Performance	1	0.58	0		0		0		1	0.56	1	0.58	2	1.96	1	0.83	2	0.77	0		5.28
Exhibitionism (sexual)	0		0		0		0		0		0		0		0		0		0		0.00

TABLE 1--Continued

FACTOR	Teresa Avila		George Fox		John of Cross		Cathe-rine S.		Augus-tine		Rufus Jones		Francis Assisi		Heinrich Suso		Madame Guyon		Bernard Clair.		Total
	f	p	f	p	f	p	f	p	f	p	f	p	f	p	f	p	f	p	f	p	p
Sex																					
Masturbation	0		0		0		0		0		0		0		0		0		0		0.00
Precocious Heterosexuality	0		0		0		0		4	2.23	0		0		0		0		0		2.23
Homosexuality	0		0		0		0		0		0		0		0		0		0		0.00
Bisexuality	0		0		0		1	0.87	0		0		0		0		0		0		0.87
Acquisition																					
Greediness	-1	-0.58	0		-1	-0.69	0		1	0.56	0		0		0		0		0		-1.27
Stealing	0		0		0		0		2	1.12	0		0		0		0		0		1.12
Gambling	0		0		0		0		0		0		0		0		0		0		0.00
Cognizance																					
Curiosity, General	0		0		0		0		2	1.12	5	2.89	0		0		0		0		4.01
Experimentation	0		0		0		0		3	1.68	1	0.58	1	0.98	0		0		0		3.24
Intellectual	0		0		1	0.69	0		7	3.91	2	1.16	0		0		0		0		5.76
Sexual, Birth	0		0		0		0		1	0.56	0		0		0		0		0		0.56
Genitals	0		0		0		0		1	0.56	0		0		0		0		0		0.56
Construction																					
Mechanical	1	0.58	0		0		0		0		0		0		0		0		0		0.58
Aesthetic	0		0		0		0		1	0.56	0		0		0		0		0		0.56
Order																					
Cleanliness	1	0.58	1	1.11	0		1	0.87	0		0		0		-1	-0.83	0		1	1.52	4.08
Orderliness	0		0		1	0.69	0		1	0.56	0		0		0		0		0		1.25
Finickiness about Details	0		0		2	1.38	0		0		1	0.58	0		0		0		0		1.96
Retention																					
Collectance	0		0		0		0		0		0		0		0		0		0		0.00
Conservance	0		0		0		0		0		0		0		0		0		0		0.00
Activity																					
Physical	1	0.58	0		0		1	0.87	1	0.56	1	0.58	1	0.98	0		0		0		3.57
Verbal	0		0		0		0		1	0.56	1	0.58	1	0.98	0		0		0		2.12
Intensity	5	2.89	2	2.22	4	2.76	3	2.61	3	1.68	2	1.16	4	3.92	1	0.83	3	1.15	2	3.03	22.25
Emotionality	4	2.31	0		2	1.38	4	3.48	3	1.68	6	3.47	1	0.98	1	0.83	3	1.15	-1	-1.52	15.28
Persistence	0		2	2.22	1	0.69	3	2.61	0		0		0		0		0		0		5.52
Sameness																					
Constance of Cathexis	0		0		1	0.69	1	0.87	1	0.56	1	0.58	0		0		0		0		2.70
Behavioral Rigidity	1	0.58	3	3.33	4	2.76	0		0		3	1.73	1	0.98	0		0		0		9.38
Mental Rigidity	0		4	4.44	2	1.38	0		0		1	0.58	1	0.98	0		0		1	1.52	8.90
Inhibition	1	0.58	0		0		0		0		0		0		0		1	0.38	1	1.52	2.48

TABLE 1--Continued

FACTOR	Teresa Avila f	p	George Fox f	p	John of Cross f	p	Catherine S. f	p	Augustine f	p	Rufus Jones f	p	Francis Assisi f	p	Heinrich Suso f	p	Madame Guyon f	p	Bernard Clair. f	p	Total p
Elation	0		0		0		0		0		0		0		2	1.65	0		0		1.65
Imaginality	5	2.89	1	1.11	5	3.45	6	5.22	1	0.56	5	2.89	2	1.96	2	1.65	1	0.38	2	3.03	23.14
Deceit	3	1.73	1	1.11	1	0.69	0		3	1.68	1	0.58	0		0		7	2.69	0		8.48
NECESSARY FACTORS ADDED TO SCHEMA																					
Blamavoidance: Projection	2	1.16	0		1	0.69	2	1.74	1	0.56	0		0		0		1	0.38	0		4.53
Ambivalence: World or God?	5	2.89	3	3.33	0		3	2.61	4	2.23	4	2.31	3	2.94	2	1.65	2	0.77	0		18.73
Denied Sexual Feelings	3	1.73	1	1.11	4	2.76	3	2.61	0		0		0		4	3.31	2	0.77	0		12.29
Death of Sibling	0		0		1	0.69	2	1.74	0		0		0		0		1	0.38	0		2.81
Masochism	0		0		0		4	3.48	0		0		0		5	4.14	0		1	1.52	9.14

intuition, it is highly subjective and difficult to substantiate. This process of classification was made even more difficult by the extremely fine divisions in the set of categories. For example, did need Devotion, which the subject exhibited, have a larger component of need Deference or of need Nurturance; when the subject called for help, was it because of need Succorance or of need Harmavoidance?

In view of these difficulties, the agreement between raters seems high. The percentages of agreement on classifying material from the ten mystics ranged from a low of 60.4% to a high of 86.5%. The over-all percentage is 75.7%, which means that in more than three-fourths of the classifications the two raters agreed. Moreover, each time the two raters disagreed in the classification of a given incident or feeling there were two disagreements counted, one for Rater One finding Factor A and Rater Two not finding it and one for Rater Two finding Factor B and Rater One not.[1] Table 2, page 39, shows the agreements and disagreements for the raters on each of the ten mystics.[2]

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[1]Since there is no determined number of factors for the two raters to find, there is no known mathematical process to determine the percentage of agreement that might be due to chance.

[2]The second rater for Teresa, Fox, John of the Cross, Catherine, Augustine, and Jones holds the Ed. D. degree in nursing education and is associate director of research in a Veterans' Administration psychiatric hospital. We may expect him to be more sophisticated in the process of classifying the material. The second rater for Francis, Suso, Mme.

TABLE 2

AGREEMENT OF TWO RATERS

Mystic	Agreements	Disagreements	Percentages
Teresa of Avila	145	47	75.5
George Fox	134	21	86.5
John of the Cross	143	26	84.6
Catherine of Siena	127	26	83.0
Augustine of Hippo	174	68	72.0
Rufus M. Jones	174	31	84.9
Francis of Assisi	72	47	60.5
Heinrich Suso	97	43	69.3
Madame Guyon	205	84	71.0
Bernard of Clairvaux	43	30	60.4
Total for the ten	1314	423	75.7

Included is all the material classified, some of which was not used in the analysis. However, the figures for only that which was used are substantially the same.

A record of the disagreements was made in order to determine if there was any pattern in the disagreements. Such a pattern of disagreement, i. e., one of the raters consistently finding factors where the other did not, would tend to indicate the operation of one of the rater's own personality needs. His own mechanisms of projection or repression would either cause him to discover factors not there or to be unable to perceive factors that were there. However, there was no discoverable pattern of disagreements; therefore, the disagreements present appear to be due to chance and/or the fine nature of the discriminations called for.

Since the later analyses were based only on the appearance or non-appearance of the factors in each of the mystics and the psychotics, a comparison of the raters based on the frequencies of finding each factor was applicable. Accordingly, the Pearson product-moment correlations[1] were determined based on the frequency of each factor and ignoring the specific locations of the factors. These correlations are shown in Table 3, page 41. They tend to show a higher order of correspondence than do the percentages of agreement, but it must be kept in mind that the latter were concerned not only with

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Guyon, and Bernard is the wife of the investigator, holds the B. S. degree in education, and is a former school teacher. We may expect her to be somewhat less sophisticated in classifying the material. These expectations are upheld by Table 2.

[1]A standard method of comparison described in J. P. Guilford, Fundamental Statistics in Psychology and Education (2nd ed., New York: McGraw-Hill Book Co., Inc., 1950), p. 157.

TABLE 3

CORRELATIONS BETWEEN TWO RATERS

Mystic	Correlation
Teresa of Avila	.88
George Fox	.95
John of the Cross	.93
Catherine of Siena	.97
Augustine of Hippo	.89
Rufus M. Jones	.96
Francis of Assisi	.86
Heinrich Suso	.92
Madame Guyon	.96
Bernard of Clairvaux	.88

These correlations are based on the frequency of finding given factors by the two raters.

finding the factors but also the specific places of finding them.

7. Selection of the Most Frequent Factors

i. Collapse of 210 Factors into Murray's Grosser Fifty-six

In analysing the data it was found that the fine categories seemed to be too specific. A number of similar factors whose psychological impacts would be very nearly the same each seemed insignificant in the total column because one appeared in one mystic, another in a second mystic, a third in a third, etc. But the relative importance of the psychological impact of these similar factors added together was considerable. For example, the heading Family Insupport has many fine subdivisions, each with the psychological effect of creating a feeling of insecurity and each so specific that only one or two mystics evidenced any one of them. But every mystic evidenced at least one factor under the heading.

For this reason the 210 subdivisions of Murray were collapsed into the original fifty-six grosser factors. The five categories that had to be added were retained, making a total of sixty-one.

ii. Selection of Twenty-five Most Frequent Factors

It can be assumed that the most frequently occurring factors are those associated with mysticism, at least as far as the pilot group is concerned. Therefore, the twenty-five most frequent factors were chosen as the schema of categories

for the remainder of the study. Table 4, pages 44-45, shows the rank order of the twenty-five most frequent factors, along with their percentages of frequency and the number of mystics in which each appeared. Table 5, pages 45-46, shows the same information for the thirty-six less frequent factors.

One exception to the plan of collapse was the retention of the subdivision need Religious Inclination as well as its parent need Blamavoidance and Superego, since the study's primary concern is with mystics, who are religiously oriented persons. In addition, by itself it had a frequency of 32.50, enough to make it rank eighth were it ranked with the grosser categories. Since more than three-fourths of the occurrences of press Dominance, Coercion, Prohibition came from its subdivision press Religious Training, in the remainder of the study the other factors in the grosser category were ignored and attention was focused only on press Religious Training. Press Religious Training had a frequency of 25.50, enough to rank it thirteenth were it ranked with the grosser categories.

8. Description of Groups Analysed Using Most Frequent Factors

i. Twenty-five Mystics

In her Mysticism Evelyn Underhill has an excellent historical developmental sketch of Western mysticism in the Christian era.[1] In it she cited 112 outstanding mystics.

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[1] Pp. 453-473.

TABLE 4

RANK ORDER OF TWENTY-FIVE MOST FREQUENT FACTORS

Factor	Frequency (percentages)	Mystics Appeared In
n Blamavoidance and Superego	119.63	10
n Harmavoidance	38.82	9
n Succorance	35.11	10
p Dominance, Coercion, Prohibition	34.29	10
n Abasement	34.02	9
p Dominance-Nurturance	33.47	9
n Deference	33.22	9
n Seclusion	31.96	10
n Rejection	30.95	9
p Family Insupport	30.03	10
n Positive Cathexis	30.02	10
p Deference, Praise, Recognition	25.76	10
n Imaginality	23.14	10
n Achievement	22.90	9
n Autonomy	22.76	7
n Intensity	22.25	10
p Nurturance, Indulgence	22.24	9
n Sameness	20.98	8
n Nurturance	20.52	8
p Illness	19.81	9

The symbolism was adopted from Murray, op. cit., the "n" indicating need and the "p" press. Percentages are on the basis of 1000%, coming from ten subjects each figured at 100%.

TABLE 4--Continued

Factor	Frequency (percentages)	Mystics Appeared In
p Deception or Betrayal	19.61	8
p Rejection, Unconcern, Scorn	19.36	9
n Ambivalence: World or God?	18.73	8
n Recognition	18.60	9
p Lack or Loss	16.41	8

TABLE 5

RANK ORDER OF THIRTY-SIX LESS FREQUENT FACTORS

Factor	Frequency (percentages)	Mystics Appeared In
n Dominance	15.39	8
n Emotionality	15.28	8
n Cognizance	14.13	4
n Infavoidance	12.98	9
p Danger or Misfortune	12.73	5
n Denied Sexual Feelings	12.29	6
n Aggression	11.84	7
n Inviolacy	10.32	6
n Passivity	9.21	7
n Masochism	9.14	3
n Deceit	8.48	6
p Inferiority	-8.15	5
n Affiliation	8.06	5

TABLE 5--Continued

Factor	Frequency (percentages)	Mystics Appeared In
p Aggression	7.50	5
n Order	7.29	7
p Aggression-Dominance, Punishment	6.72	6
p Affiliation, Friendships	6.01	7
n Activity	5.69	5
n Persistence	5.52	3
p Retention, Withholding Objects	5.40	5
n Exhibition	5.28	6
p Birth of Sibling	5.09	6
n Blamavoidance: Projection	4.53	5
n Negative Cathexis	3.51	3
p Succorance, Demands for Tenderness	3.11	3
n Sex	3.10	2
p Death of Sibling	2.81	3
n Inhibition	2.48	3
n Acquisition	1.68	1
n Elation	1.65	1
p Sex	1.41	2
n Noxavoidance	1.25	2
n Construction	1.14	2
p Rival, Competing Contemporary	0.77	1
p Operation	0.00	0
n Retention	0.00	0

Unfortunately, however, she ended her sketch with the eighteenth century. Therefore, what were felt to be the outstanding mystics of the nineteenth and twentieth centuries were added to Underhill's 112, and the total group became the "population" from which the subjects of the study were chosen.

In this group, as in the pilot group, a practical consideration in the choice of subjects was the availability of autobiographies or biographies suitable for the purposes of the study. The mystics came from a wide time range. In the final selection are mystics from every century starting with the thirteenth and continuing to the twentieth. In addition, one, Anselm, came from the eleventh century. They represent eight countries; nine came from France, five from Italy, four from England, two each from Germany and the United States, and one each from Spain, Sweden, and Belgium.

It is natural that those who were leaders, those whose accomplishments were great, tend to have their autobiographies preserved and biographies written. Although we have no intelligence test results, evidence points toward their being people of superior intellect; many of them, in fact, came from eras in which only the most gifted and/or affluent were schooled to be able to read or write.

Of the 112 Christian mystics cited in Underhill's sketch eighty-two are men and thirty are women. Using that same sex ratio, eighteen males and seven females were chosen as subjects.

ii. Twenty-five Psychotics[1]

In following Boisen's lead[2] that the mental illness most similar to the religious experience is schizophrenia, the psychotic subjects were limited to those diagnosed as the various schizophrenias.

Inasmuch as all the mystics came from the Christian tradition, the schizophrenics, also, were limited to those of the Christian faith. Both Protestants and Roman Catholics were among the mystics; it was decided to include both among the schizophrenics.

The effort was made to match the group of schizophrenics intellectually with the mystics. At first the arbitrary standard of 120 on the Wechsler-Bellevue[3] was tried, but the population of the state hospital did not allow this high a standard. Consequently, it was lowered to 110, full scale. Only a few patients had been tested with such an instrument, however; so the rough evaluations of the psychiatrists ("good," "above average," "superior") were accepted as secondary criteria of selection. Only those definitely above average as indicated by either test scores or psychiatrists' comments were included in the "population" supplying the subjects.

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[1]All were patients at the Boston State Hospital, a mental hospital serving the city of Boston.

[2]Supra, pp. 13, 14.

[3]An intelligence scale, described in Anne Anastasi, Psychological Testing (New York: The Macmillan Co., 1954), pp. 306-327.

The schizophrenics were chosen in the same sex ratio, eighteen males-seven females, as the mystics. It was found that the male schizophrenic population satisfying the criteria on religion and intelligence was only as large as the number of subjects required; thus the total population became the subjects. However, since the female population meeting the criteria exceeded the number required, the process of choosing every third person was followed.

While the sample of psychotics probably is not equal in intelligence to the sample of mystics, as a group it is decidedly above average in intelligence.[1]

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[1]In a private conversation with Dr. John Arsenian, chief psychologist at the Boston State Hospital, it was learned that clinical observation and experience indicate most psychotic mental patients to score significantly lower on standard intelligence tests than they might be expected to score were they not ill. Since some are out of touch with reality and since the cognitive functioning and efficiency of others is impaired by the intrusion of emotional factors achievement on the tests underestimates their true intellectual potential. Thus, although the "cut-off" point for the psychotic subjects was chosen at 110 on the Wechsler-Bellevue, their true intellectual abilities are very likely higher.

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CHAPTER III

INTERRELATIONSHIP OF VARIABLES AND RESULTING HYPOTHESES

1. Relation of Press and Developing Needs

Each personality is the unique configuration of various press and needs, of which there are many more even beyond Murray's extensive list, interrelated with each affecting the other.[1]

If only press, the observable, objective aspect of the schema, is considered, persons are regarded as marionettes who react in a given way when the appropriate string is pulled. However, including needs, which are necessary to restore "personhood" to persons, introduces the mysterious, virtually unobservable aspect of the schema. As Murray has pointed out, needs are constructs, their origins are obscure,[2] and their very existence has to be inferred.[3] However, it is better to deal with persons than marionettes even if the difficulties in so doing are compounded. Thus, to characterize various personalities, their similarities, and, more important, their development, it is necessary to note the interactions of needs and press and the development of needs.

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[1] Supra, pp. 17-20.

[2] Op. cit., pp. 128, 129.

[3] Ibid., pp. 123, 124.

Murray noted:

> A need is clearly an emergence from the immediate past, or, as Schopenhauer would have it, "a push from the rear," rather than a "pull from the future." The environment may, of course, be effective in arousing this "push," and to consciousness the field that lies before its vision or the imagery which seems to anticipate such a field commonly appears in the guise of a pull, positive incentive, or attraction.[1]

Murray's is not a unifactor theory, and it must be made clear that press do not alone cause the development of needs, but rather encourage, select, or inhibit needs already latent in the individual. But since one of the ways needs develop is through repeated gratification[2] and since their effects are either to lead the organism in searching for, avoiding, or attending and responding to certain press,[3] we may expect certain early press to lead to the development of certain needs.

Within the early press of the pilot mystics was found what might be termed an "insecurity constellation," which included the factors of p Family Insupport, p Lack or Loss, p Rejection, Unconcern, Scorn, p Deception or Betrayal, and p Illness. As an outgrowth of these press certain anxiety-avoiding needs can be expected--n Harmavoidance, n Blamavoidance and Superego, and n Infavoidance.[4] The pilot mystics exhibited n Harmavoidance and n Blamavoidance and Superego. Other reactive or compensatory needs, viz., n Deference, n

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[1] Ibid., p. 68. [2] Ibid., p. 128. [3] Ibid., p. 124.
[4] Cf. Ibid., pp. 240, 615, 616.

Succorance, n Seclusion, n Sameness, n Ambivalence: World or God?, n Abasement, can be expected and did appear.

Probably the most important single press in the early life of an individual is p Family Support. Its significance was stressed by Murray "since the satisfaction of all the child's needs depends upon it."[1]

> Thus when traces of p Insupport appear in the memories of a subject we may suppose the following:
> 1, a need for Succorance with fixation (dependence) upon former nurturant objects (cathexis of the past) . . .
> 2, a need for Harmavoidance with fears directed towards open spaces, distances, darkness and strangers; . . .
> 3, a high tendency for Sameness (contraction of the field of locomotion) together with a low need for Autonomy against restraint.[2]

In the pilot mystics these expectations took these specific forms: (1) Early p Religious Training introduced the developing child to God as one who never fails; thus when dependence needs were not satisfied by other persons, the natural thing was to turn toward God as the constant. (2) The p Religious Training coupled with p Illness re-directed the fears in n Harmavoidance to fears of illness and death instead of the unknowns of earth, as Murray suggested. (3) The n Sameness took the form of mental and behavioral rigidity and the low need for Autonomy against restraint appeared as n Abasement, including n Surrender, and n Blamavoidance and Superego, including n Compliance.

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[1] Ibid., p. 292. [2] Ibid., p. 293.

The influence of p Lack or Loss is to encourage the development of a need(s) to counteract the lack or loss. If the loss is of possessions, the tendency is to develop n Acquisition or n Retention; if the loss is of companionship, the tendency is either toward n Affiliation as compensation or toward n Seclusion and n Infavoidance as inhibiting needs.[1] Although the p Lack or Loss in the pilot mystics came almost equally from possessions and companionship, only n Seclusion appeared in their need systems. We might profitably conjecture that no direct reaction to p Lack or Loss occurred, but rather a diffused reaction to the whole area of insecurity, including p Family Insupport, p Lack or Loss, p Rejection, Unconcern, Scorn, p Deception or Betrayal. It is likely that p Lack or Loss (of companionship) coupled with p Rejection, Unconcern, Scorn and P Deception or Betrayal led the mystics to take the protective measure of n Seclusion, i. e., if one stays away from others, he cannot be deceived by them, he cannot be rejected by them, and he cannot be disappointed by their departure.

The p Rejection, Unconcern, Scorn, which the pilot mystics evidenced, encourages the development of the need system in several ways. It "naturally suggests n Succorance."[2] It fosters the development of a strong superego system, n Blamavoidance and Superego, and of n Abasement. When, as in the

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[1] Ibid., p. 301. [2] Ibid., p. 302.

case of the pilot mystics, p Rejection, Unconcern, Scorn is joined with p Deception or Betrayal and p Deference, Praise, Recognition, the psychological environment of the individual is unpredictable. Consequently, he does not know whether to trust the world tentatively or reject it totally in favor of withdrawing completely to God, whom he knows as a constant; thus n Ambivalence: World or God? develops.

Murray pointed out that although p Illness is not an environmental press, but one coming from within the organism, the will of the individual nevertheless must contend against it. This press "may readily increase the n Succorance in a child."[1] It may also increase inferiority feelings, timidity, or "narcisensitivity."[2] However, among the pilot mystics this process did not occur, for none of these factors appeared frequently enough to be ranked among the top twenty-five. In addition, illness may promote mental activity; thus we may speculate that the development of n Imaginality had part of its stimulus in p Illness. "The mere fact of having 'brains' will often incline a boy towards reading, reflection and creative thought, all of which require solitude, inwardness and some diminution of social activity."[3] The mystics were superior intellectually; couple this fact with illness and there is double stimulation for n Seclusion.

The strongest, i. e., most frequent, press of the pilot

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[1] Ibid., p. 311. [2] Ibid., p. 311. [3] Ibid., p. 241.

mystics was p Dominance, Coercion, Prohibition, almost all of which was due to its one subdivision, p Religious Training, "the parents' inculcation, by act or precept, of religious ideals."[1] Presupposed is a definite system of social conduct; so that this press has its influence not only in the development of n Religious Inclination, but also in other aspects of n Blamavoidance and Superego--n Compliance and n Directive Superego. Since the religious ideals of much of the Christian era, especially the periods when there were many mystics, emphasized humility, p Religious Training tended to foster the growth of n Abasement in the mystics. In the same way it helped develop n Nurturance, the benevolent and helpful attitude toward others.

Another positive element in the early press of the pilot mystics was p Nurturance, Indulgence, involving parental affection, sympathy, encouragement. The natural conclusion is that this press strengthened the self-image and encouraged the growth of n Positive Cathexis, n Nurturance, n Achievement, and n Autonomy. It may be conjectured this factor enters into the origins of n Recognition, also.

A third positive element in the press systems is p Deference, Praise, Recognition, which may come from parents, siblings, or contemporaries. This press encourages the growth of the self-image, involving n Autonomy, n Recognition. Probably

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[1] Ibid., p. 306.

this press also is involved in the development of n Positive Cathexis.

Likely the second strongest positive element in the early press of the pilot mystics is p Dominance-Nurturance, the "attempt to guide the child benevolently along the path of adaptation."[1] Many of the parents of the mystics had ideals for their children, which were impressed upon them both explicitly and implicitly. Undoubtedly, the n Directive Superego subdivision of n Blamavoidance and Superego owes part of its genesis to this press, as does n Achievement. This press probably influenced the development of n Deference, or, if other contributing factors were there, the development of n Autonomy.[2]

2. Hypotheses

On the basis of this pilot study of ten mystics and further examination of the literature, eleven hypotheses were formulated as a basis for the analysis and interpretation of the data collected:

1. The set of factors most frequent in the pilot group of mystics will be found in any group of mystics. Confirmation of this hypothesis would mean that the factors usually

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[1] Ibid., p. 307; italics are added.

[2] William H. Sheldon, Emil M. Hartl, and Eugene McDermott, Varieties of Delinquent Youth (New York: Harper & Bros., 1949), pp. 25-28, show the characteristics indicated by n Autonomy generally to be associated with certain constitutional body types.

associated with mystics have been isolated and identified in the set of factors. Refutation would indicate that the set of factors found in the analysis of the pilot group is common only to that particular group. If the set of factors is found in the second group of twenty-five mystics (who were chosen because they seemed representative of the whole group of historically important mystics[1]), then this hypothesis would be confirmed. Conversely, if not all the factors are found, the hypothesis would be refuted, as far as the set of factors is concerned. However, appearance of individual factors from the set in the second group of mystics would confirm them individually as common to all groups of mystics.

2. The set of factors found in the pilot group will not be found in the group of schizophrenics. If this hypothesis is confirmed, then it may be concluded that there are some psychological differences between the mystics and the schizophrenics. If this hypothesis is refuted, then the conclusion is either that the psychological backgrounds of the mystics and the schizophrenics are the same or that this method of investigation is not refined enough to find the differences. Confirmation of the hypothesis may be assumed if the set of factors from the pilot group does not fit the group of schizophrenics; refutation may be assumed if it does.

3. Some factors in the set found in the pilot group will

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[1] Supra, pp. 43, 47.

be held in common by both mystics and schizophrenics. If this hypothesis is confirmed, it would mean that there is a similarity in psychological backgrounds of the mystics and the schizophrenics, which similarity, however, may be assumed to extend only so far as the factors held in common. This similarity might be peculiar to mystics and schizophrenics or it might be common to other groups of humans as well. If this hypothesis is refuted, it would indicate a complete difference in psychological backgrounds of mystics and schizophrenics. We may assume this hypothesis to be confirmed if one or more factors from the analysis of the pilot group appears in both the groups of mystics and schizophrenics. Failing this, the hypothesis may be considered refuted.

These first three hypotheses have been concerned with general ways in which mysticism is related to schizophrenia and to other styles of human life. The other hypotheses are related to specific points of similarity and difference between mystics and schizophrenics.

4. Both mystics and schizophrenics will exhibit reasons in childhood for regarding the world as unpredictable and undependable, from which circumstance we may infer insecurity in the early years. Both groups will show a distrust of the world in that they withdraw from it to find their psychological satisfactions elsewhere, the mystics in what to them is the only dependable element of their environments, God, and the schizophrenics in what to them is the only dependable

element, fantasy. Psychological factors that show reason for regarding the world as undependable are p Family Insupport, p Lack or Loss, p Rejection, Unconcern, Scorn, p Deception or Betrayal, p Illness. Factors indicating a childhood insecurity are n Succorance, n Harmavoidance, n Blamavoidance and Superego, n Sameness. Appearance of these factors would confirm the hypothesis.

5. Both mystics and schizophrenics will exhibit reasons for a lack of trust in human beings, because of which lack they will exhibit tendencies to withdraw from society or normal human companionship. This hypothesis is closely related to hypothesis four; however, five is more directly and specifically directed toward the persons in the subjects' backgrounds. Factors involved, whose appearance would confirm the hypothesis, are p Rejection, Unconcern, Scorn, p Deception or Betrayal, n Deference, n Blamavoidance and Superego, n Seclusion, n Rejection, n Autonomy.

6. Both mystics and schizophrenics will exhibit strong superegos.[1] To a certain extent, this hypothesis depends on hypotheses four and five. Assuming them confirmed, the insecure environment coupled with demanding humans around the mystics-to-be and the schizophrenics-to-be would tend to cause the development of strong superegos. Factors evidencing, and tending to confirm, this hypothesis include n Blamavoidance

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[1] Superego is taken to mean a sensitivity to blame and disapproval by parents or society, a readiness to comply with others' demands, guilt feelings.

and Superego, n Harmavoidance, n Abasement, n Deference, p Rejection, Unconcern, Scorn.

7. Mystics will exhibit, but schizophrenics will not, religious training and nurturance in a manner that promotes a later religious inclination. It is well known that religious training can be done in a way that belies the very religious principles. Factors that would tend to show this differentiation are p Dominance, Coercion, Prohibition (p Religious Training), p Deference, Praise, Recognition, n Religious Inclination.

8. Mystics will exhibit, but schizophrenics will not, the effects of having received some measure of recognition by those around them, which recognition will cause in turn the mystics to exhibit strong motivation for achievement. If this hypothesis is confirmed, the mystic has a higher self-concept and higher estimate of his own self-value than does the schizophrenic. A cursory examination of the mystics and the schizophrenics shows that the group of mystics is a productive and achieving group while the group of schizophrenics is unproductive. Factors pointing up this difference are p Deference, Praise, Recognition, p Dominance-Nurturance, p Nurturance, Indulgence, n Recognition, n Achievement.

9. Mystics will exhibit, but schizophrenics will not, a focus of orientation outside themselves. If confirmed, this hypothesis would give a clue as to the source of the mystics' productivity in contrast with the schizophrenics'

lack of productivity. It is well known that schizophrenics are autistic in their thinking,[1] and this hypothesis suggests that mystics are not. It would tend to be confirmed or refuted in the factors, n Positive Cathexis, n Deference, n Nurturance, n Blamavoidance and Superego, n Abasement, n Recognition, p Dominance-Nurturance, p Nurturance, Indulgence, p Deference, Praise, Recognition.

10. Mystics will exhibit, but schizophrenics will not, the need to relate themselves to other persons. This hypothesis would be confirmed or refuted by the factors, n Positive Cathexis, n Deference, n Nurturance, n Succorance, n Recognition.

11. Mystics will exhibit, but schizophrenics will not, insight and imagination in meeting new situations. The factors that tend to show this difference are n Imaginality coupled with n Achievement.

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[1]See, e. g., Robert W. White, The Abnormal Personality (2nd ed., New York: The Ronald Press Co., 1956 [1948]), p. 566.

CHAPTER IV

DATA COLLECTION AND FINDINGS

1. Data from Twenty-five Mystics

The second group of mystics containing twenty-five individuals was investigated on the basis of the twenty-five most frequent psychological factors[1] as found in the pilot group of ten mystics. The investigation consisted of noting the appearance or non-appearance of the factors in the biographical material.

The group of twenty-five mystics included Jacob Boehme, Francois de Fenelon, Catherine of Genoa, John Ruysbroeck, Ignatius Loyola, Joan d'Arc, Jacoponi da Todi, John Tauler, Blaise Pascal, John Woolman, Evelyn Underhill, Emanuel Swedenborg, Louis Claude de Saint-Martin, Francis Xavier, Anselm, Margery Kempe, Jeanne Francoise de Chantel, Therese of Lisieux, Catherine Labouré, Horace Bushnell, Thomas Aquinas, Francois de Sales, Bernardine of Siena, Joseph Hall, Augustine Baker.[2]

The number of mystics evidencing each of the factors was

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[1]Actually, twenty-six factors were used since n Religious Inclination was included as well as its parent, n Blamavoidance and Superego, see supra, p. 43.

[2]In the order of their analyses.

found and the number of factors appearing in each of the mystics also was found. In this way some indication of the prevalence of each factor among the twenty-five mystics and a rough indication of the appropriateness of this set of factors for each of the mystics were obtained. Table 6, pages 64, 65, shows the appearance of each factor in the lives of each of the mystics.

2. Data from Twenty-five Psychotics

Investigation of the twenty-five psychotics, i. e., schizophrenics,[1] was handled in the same manner. Table 7, pages 66, 67, shows the appearance of each factor in the lives of the schizophrenics.

3. Confirmation of Hypotheses

i. Choice of "Cutting-point"

Involved in the confirmation or refutation of the hypotheses was the decision as to whether a given factor typified either or both of the groups of subjects, twenty-five mystics and twenty-five schizophrenics. Ideally, some statistical process would indicate the necessary number or proportion of subjects exhibiting the given factor before that group could be assumed typically to exhibit the given factor. For various reasons none of the commonly used statistical methods were applicable to this problem of setting the "cut-

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[1]For the methods of selection, see supra, pp. 48, 49.

TABLE 6

APPEARANCE OF PSYCHOLOGICAL FACTORS IN TWENTY-FIVE MYSTICS

	Factor	Boehme	Fenelon	Catherine Genoa	Ruysbroeck	Loyola	Joan d'Arc	da Todi	Tauler	Pascal	Woolman	Underhill	Swedenborg	Saint-Martin	Xavier	Anselm	Kempe	de Chantel	Theresa Lisieux	Laboure	Bushnell	Aquinas	de Sales	Bernardine	Hall	Baker	Total
n	Blamavoidance and Superego	x	x	x	x	x	x	x	x		x	x	x		x	x	x	x	x	x	x	x	x	x	x	x	23
n	Harmavoidance	x				x			x	x	x		x				x		x				x				9
n	Succorance	x	x	x	x			x	x	x	x		x	x	x	x	x	x	x	x		x	x	x	x	x	21
p	Dominance, Coercion, Prohibition	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	25
n	Abasement	x	x		x	x	x	x	x	x	x	x			x	x	x	x	x	x	x	x	x	x	x		21
p	Dominance-Nurturance		x		x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	23
n	Deference		x	x		x		x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x		x		19
n	Seclusion	x	x	x	x	x		x	x	x	x	x			x		x		x	x	x	x	x	x		x	19
n	Rejection	x		x	x		x	x	x	x	x	x	x	x	x	x	x	x	x		x	x	x	x	x	x	22
p	Family Insupport	x	x	x	x	x	x	x		x			x	x	x	x		x	x	x	x	x	x	x	x	x	21
n	Positive Cathexis	x	x			x	x	x		x		x		x	x	x	x	x	x	x	x		x	x	x	x	20
p	Deference, Praise, Recognition	x	x	x	x	x	x		x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x			23
n	Imaginality	x	x		x	x	x			x		x	x			x	x	x	x		x						13
n	Achievement	x	x		x	x	x	x	x	x		x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	23
n	Autonomy		x		x	x	x	x	x	x	x		x			x	x	x	x	x	x	x	x	x	x	x	20
n	Intensity	x	x		x		x	x	x	x	x	x	x	x	x	x	x	x		x	x	x		x	x		20
p	Nurturance, Indulgence		x		x	x	x	x		x	x		x	x	x	x	x	x	x	x	x	x	x	x	x	x	21
n	Sameness			x		x		x		x		x			x	x	x	x	x	x		x	x		x		13

TABLE 6--Continued

Factor	Mystic	Boehme	Fenelon	Catherine Genoa	Ruysbroeck	Loyola	Joan d'Arc	da Todi	Tauler	Pascal	Woolman	Underhill	Swedenborg	Saint-Martin	Xavier	Anselm	Kempe	de Chantel	Theresa Lisieux	Labouré	Bushnell	Aquinas	de Sales	Bernardine	Hall	Baker	Total
n Nurturance		x	x				x		x	x		x	x		x	x		x	x	x	x	x	x	x		x	17
p Illness		x	x			x		x	x	x	x			x		x	x	x	x		x		x	x		x	16
p Deception or Betrayal				x			x	x	x	x			x		x	x	x	x	x	x	x	x	x	x	x	x	18
p Rejection, Unconcern, Scorn		x	x	x		x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x		23
n Ambivalence: World or God?		x				x	x		x	x	x	x			x	x	x	x	x			x		x	x	x	15
n Recognition			x			x		x		x	x	x	x		x		x	x	x		x	x	x	x	x		16
p Lack or Loss		x	x	x		x		x	x	x			x	x	x	x		x	x	x	x	x	x		x		18
n Religious Inclination		x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	25
Total Factors Appearing in Mystic		19	21	12	16	19	19	20	20	25	18	18	21	15	21	24	22	25	25	20	22	21	24	20	21	16	

TABLE 7

APPEARANCE OF PSYCHOLOGICAL FACTORS IN TWENTY-FIVE SCHIZOPHRENICS

Factor	Schizophrenic	One, m	Two, m	Three, m	Four, m	Five, m	Six, m	Seven, m	Eight, m	Nine, m	Ten, m	Eleven, m	Twelve, m	Thirteen, m	Fourteen, m	Fifteen, m	Sixteen, m	Seventeen, m	Eighteen, m	Nineteen, f	Twenty, f	Twenty-one, f	Twenty-two, f	Twenty-three, f	Twenty-four, f	Twenty-five, f	Total
n Blamavoidance and Superego		x		x	x	x	x	x	x		x	x		x	x	x		x	x	x	x	x	x	x	x	x	21
n Harmavoidance					x				x	x	x						x								x		6
n Succorance		x	x		x		x		x			x	x	x	x	x	x	x	x	x	x		x			x	17
p Dominance, Coercion, Prohibition		x					x				x	x			x									x			6
n Abasement							x										x	x						x	x		5
p Dominance-Nurturance						x			x	x		x	x			x		x	x	x	x			x			11
n Deference											x								x							x	3
n Seclusion		x	x	x	x	x	x	x	x	x	x	x	x			x	x	x	x	x	x	x	x	x	x	x	24
n Rejection		x				x	x		x	x				x			x		x		x	x		x	x	x	13
p Family Insupport		x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	25
n Positive Cathexis		R	R	R	R	R	R			R	R	R	R	x			R		R	R	x	R	x	R		R	16R
p Deference, Praise, Recognition								x						x				x	x					x	x		6
n Imaginality												x			x				x								3
n Achievement			x			x	x		x	x	x	x			x		x	x	x	x	x		x	x	x		17
n Autonomy		x	x	x	x				x	x			x	x					x							x	10

Notes:

The "m" and "f" indicate the sex of the subject.

The "R" indicates the presence of the factor in reverse, i. e., a need not to show affection or form relationships.

TABLE 7--Continued

Factor	Schizophrenic	One, m	Two, m	Three, m	Four, m	Five, m	Six, m	Seven, m	Eight, m	Nine, m	Ten, m	Eleven, m	Twelve, m	Thirteen, m	Fourteen, m	Fifteen, m	Sixteen, m	Seventeen, m	Eighteen, m	Nineteen, f	Twenty, f	Twenty-one, f	Twenty-two, f	Twenty-three, f	Twenty-four, f	Twenty-five, f	Total
n Intensity						x															x						2
p Nurturance, Indulgence		x		x		x		x				x													x		6
n Sameness											x			x								x	x		x		5
n Nurturance							x					x							x					x		x	5
p Illness		x			x		x	x	x	x	x		x			x	x	x	x		x			x	x	x	16
p Deception or Betrayal		x			x	x	x		x	x	x					x			x		x						10
p Rejection, Unconcern, Scorn		x		x	x		x	x	x	x	x	x			x	x	x	x	x	x	x	x	x	x		x	21
n Ambivalence: World or God?																											0
n Recognition						x				x												x				x	4
p Lack or Loss		x			x	x	x		x	x	x						x		x	x	x	x		x		x	14
n Religious Inclination			x				x	x		x	x	x			x							x	x	x	x		11
Total Factors Appearing in Schizophrenic		13	7	7	11	12	15	8	13	14	14	13	7	9	11	7	11	10	16	10	11	12	8	15	11	15	

ting-point," i. e., the number of subjects at which confirmation and refutation hinge.[1]

In the absence of empirical data Murray and his collaborators assumed that the factors occur in a normal distribution in the college population, their source of subjects. In the absence of any other data, it seems reasonable to follow Murray's lead and make a similar assumption for this study, viz., that the variables of the study will occur in a normal distribution in the general population. If a normal distribution were dichotomized into an "appearance-non-appearance" division, then it might be expected that half the population would exhibit a given factor. On this basis, the mathematical probability of a sample of twenty-five subjects drawn from the general population yielding at least nineteen who exhibit a given factor is .007.[2] I. e., we can expect nineteen or more subjects from a general population sample of twenty-five to exhibit a given factor less than 1% of the time, or conversely, if at least nineteen subjects of any sample of twenty-five do exhibit the factor, the sample can be assumed to be different from the general population and

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[1] E. g., the Pearson product-moment and other correlations were unsuited since it was desired to check the validity of each factor; use of the "Chi-square" process was unsuited because of the smallness of the cell numbers especially in the pilot group and also because of the extreme dichotomies involved.

[2] Determined through the use of the binomial expansion, a process commonly described in statistic texts, see, e. g., Guilford, op. cit., pp. 263, 264.

to be related to the factor more than 99% of the time.[1]

The choice was made in keeping with the 1% level of assurance that if at least nineteen subjects of either group exhibited a given factor, that factor was regarded as typifying that group. This choice is justified not only by being based on an assumption similar to Murray's, but also by the fact that nineteen represents more than three-fourths the subjects, a high proportion. Table 8, page 70, shows the factors typifying the sample of twenty-five mystics and their appearance in the pilot group, the sample, and the group of schizophrenics. Table 9, page 71, shows the same information for those factors not confirmed by the sample of twenty-five mystics.

ii. Methods of Comparing Groups

In order to compare groups on the basis of the whole set of factors, Pearson product-moment correlations were found between the pilot group and the sample of twenty-five mystics, between the pilot group and the group of schizophrenics, and between the twenty-five mystics and the schizophrenics.

"Chi-square"[2] comparisons were made between the sample of mystics and the group of schizophrenics on each of the twenty-six factors. These comparisons give a figure representing

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[1]Corresponding probabilities are: at least sixteen subjects, .115; seventeen, .054; eighteen, .021; twenty, .002; more than twenty, less than .0005.

[2]A commonly used method of comparison which is described in almost any statistical text, e. g., Guilford, op. cit., pp. 273-285.

TABLE 8

APPEARANCE OF FACTORS ASSOCIATED WITH MYSTICISM AS CONFIRMED BY THE SAMPLE OF TWENTY-FIVE MYSTICS

Factor	Pilot Group	Mystics (25)	Schizophrenics
p Dominance, Coercion, Prohibition	10	25	6
n Religious Inclination	10	25	11
n Blamavoidance and Superego	10	23	21
p Dominance-Nurturance	9	23	11
p Deference, Praise, Recognition	10	23	6
n Achievement	9	23	17
p Rejection, Unconcern, Scorn	9	23	21
n Rejection	9	22	13
n Succorance	10	21	17
n Abasement	9	21	5
p Family Insupport	10	21	25
p Nurturance, Indulgence	9	21	6
n Positive Cathexis	10	20	3
n Autonomy	7	20	10
n Intensity	10	20	2
n Deference	9	19	3
n Seclusion	10	19	24

TABLE 9

APPEARANCE OF FACTORS NOT CONFIRMED

BY THE SAMPLE OF TWENTY-FIVE MYSTICS

Factor	Pilot Group	Mystics (25)	Schizophrenics
p Deception or Betrayal	8	18	10
p Lack or Loss	8	18	14
n Nurturance	8	17	5
p Illness	9	16	16
n Recognition	9	16	4
n Ambivalence: World or God?	8	15	0
n Imaginality	10	13	3
n Sameness	8	13	5
n Harmavoidance	9	9	6

the probability of the similarity occurring by chance. Table 10, pages 73, 74, gives these comparisons and their resulting probabilities.

iii. Consideration of Hypotheses Individually

1. The set of factors most frequent in the pilot group of mystics will be found in any group of mystics. This set of factors seems to be a good index of mysticism for the Pearson product-moment correlation between the two groups of mystics on the set is .94. The mean number of mystics exhibiting the factors is 19.4, above the pre-determined "cutting-point," and the mean number of factors exhibited by each mystic is 20.1, suggesting that as a set these factors characterize the mystics well. However, there are several factors, shown in Table 9, page 71, which fail to meet the criterion set by the "cutting-point" of nineteen. On the basis of these data, the conclusion is that the hypothesis is refuted, as far as the set of factors is concerned. Those factors appearing in nineteen or more mystics, as shown in Table 8, page 70, may be considered confirmed as the factors associated with mysticism.

2. The set of factors found in the pilot group will not be found in the group of schizophrenics. Twenty-one of the twenty-six factors fail to reach the "cutting-point" of nineteen in the group of schizophrenics, as shown in Tables 8 and 9, pages 70, 71. Their appearance is likely due to chance. Of these twenty-one, sixteen appear in less than half the

TABLE 10

CHI-SQUARE COMPARISONS OF MYSTICS AND SCHIZOPHRENICS AND RESULTING PROBABILITIES

Factor	Chi-Square	Probability
p Dominance, Coercion, Prohibition	27.5	less than .001
n Religious Inclination	16.8	less than .001
n Blamavoidance and Superego	.189	approx. .67
p Dominance-Nurturance	11.1	less than .001
p Deference, Praise, Recognition	21.0	less than .001
n Achievement	3.12	approx. .08
p Rejection, Unconcern, Scorn	.189	approx. .67
n Rejection	6.10	approx. .01
n Succorance	.987	approx. .33
n Abasement	18.0	less than .001
p Family Insupport	2.44	approx. .12
p Nurturance, Indulgence	15.8	less than .001
n Positive Cathexis	20.6	less than .001
n Autonomy	6.75	less than .01
n Intensity	23.4	less than .001
n Deference	18.2	less than .001
n Seclusion	2.66	approx. .11
p Deception or Betrayal	3.98	approx. .05
p Lack or Loss	.782	approx. .40
n Nurturance	9.82	less than .01
p Illness	0.00	1.00

TABLE 10--Continued

Factor	Chi-Square	Probability
n Recognition	10.1	less than .01
n Ambivalence: World or God?	18.7	less than .001
n Imaginality	7.45	less than .01
n Sameness	4.25	approx. .04
n Harmavoidance	.381	approx. .55

schizophrenics. The mean number of schizophrenics exhibiting the factors is 10.2, little more than half the "cutting-point." Therefore, this hypothesis is considered confirmed.

3. Some factors in the set found in the pilot group will be held in common by both mystics and schizophrenics. This hypothesis is confirmed by the fact that, as shown in Table 8, page 70, n Blamavoidance and Superego, n Seclusion, p Family Insupport, p Rejection, Unconcern, Scorn all do occur in nineteen or more subjects from each of the groups. The similarity in psychological backgrounds thus implied appears also in the Pearson product-moment correlation between the pilot group of mystics and the schizophrenics, .61, and the correlation between the twenty-five mystics and the schizophrenics, .75.

4. Both mystics and schizophrenics will exhibit reasons in childhood for regarding the world as unpredictable and undependable, from which circumstance we may infer insecurity in the early years. Of the factors relevant to an undependable world, p Family Insupport and p Rejection, Unconcern, Scorn occurred in the records of nineteen or more of both the mystics and schizophrenics. Of those relating to an inferred childhood insecurity, n Blamavoidance and Superego reached the "cutting-point" in both groups. This hypothesis is thus supported. Reference to Table 9 indicates that the other relevant factors, p Lack or Loss, p Deception or Betrayal, p Illness, and n Succorance, all appeared in considerably

more than half of each group; p Illness, the lowest, appeared in sixteen of each group. Only n Harmavoidance, nine mystics and six schizophrenics, and n Sameness, thirteen mystics and five schizophrenics, failed to lend support to the hypothesis. Table 10, pages 73, 74, shows the "Chi-square" comparisons, which indicate the two groups to be similar on all but two of the relevant factors, p Deception or Betrayal and n Sameness.

5. Both mystics and schizophrenics will exhibit reasons for a lack of trust in human beings, because of which lack they will exhibit tendencies to withdraw from society or normal human companionship. The factors, p Rejection, Unconcern, Scorn, n Blamavoidance and Superego, and n Seclusion, occurred in the required numbers, nineteen or more, and so give strong support to the hypothesis. Of the other related factors, p Deception or Betrayal, eighteen mystics and ten schizophrenics, and n Rejection, twenty-two mystics and thirteen schizophrenics, lend support to the hypothesis. The "Chi-squares," shown in Table 10, strongly suggest (at less than the .01 level) that the two groups differ on the other relevant factors, n Deference and n Autonomy. However, the strong support from three factors and the lesser support from two do tend to confirm the hypothesis.

6. Both mystics and schizophrenics will exhibit strong superegos. N Blamavoidance and Superego, of course, is the most directly related factor and it occurred nineteen or more times in each group, and p Rejection, Unconcern, Scorn, a

possible antecedent to the superego, also appeared nineteen or more times in each group. "Chi-square" comparisons, Table 10, show the two groups very likely to be similar at these points. On the strength of these two factors and the "Chi-squares" we may consider this hypothesis confirmed although three other relevant factors, n Harmavoidance, n Deference, and n Abasement, had fewer than nineteen appearances in at least one of the two groups.

7. Mystics will exhibit, but schizophrenics will not, religious training and nurturance in a manner that promotes a later religious inclination. P Dominance, Coercion, Prohibition (p Religious Training) occurred in twenty-five mystics and only six schizophrenics, p Deference, Praise, Recognition in twenty-three and six, and n Religious Inclination in twenty-five and eleven. All three factors satisfy the "cutting-point," and "Chi-squares," Table 10, for all three show less than .001 probability for the differences to be due to chance. The hypothesis is confirmed.

8. Mystics will exhibit, but schizophrenics will not, the effects of having received some measure of recognition by those around them, which recognition will cause, in turn, the mystics to exhibit strong motivation for achievement. P Deference, Praise, Recognition, p Dominance-Nurturance, p Nurturance, Indulgence, n Achievement, representing all but one of the relevant factors, each occurred in more than nineteen mystics, meeting the "cutting-point" criterion thereby. In

addition, the "Chi-squares," Table 10, for the first three of these factors showed a probability of less than .001 for the differences to be due to chance; the fourth, n Achievement, has a probability of .08 for chance differences. The other relevant factor, n Recognition, appeared in sixteen mystics, considerably more than half, and reached a confidence level of .88 compared with the .99 level for nineteen. Its "Chi-square" showed a probability of less than .01 for differences due to chance. This hypothesis may be assumed confirmed.

9. Mystics will exhibit, but schizophrenics will not, a focus of orientation outside themselves. Of the nine relevant factors, six, n Positive Cathexis, n Deference, n Abasement, p Dominance-Nurturance, p Nurturance, Indulgence, p Deference, Praise, Recognition, appeared in nineteen or more mystics and sufficiently few schizophrenics to cause the "Chi-square" comparisons to result in probabilities of less than .001 for chance differences. This is very strong support for the hypothesis. Two factors, n Nurturance and n Recognition, had probabilities of less than .01 for differences due to chance, but appeared in too few mystics, seventeen and sixteen respectively, to give as strong support as the other six factors. The ninth related factor, n Blamavoidance and Superego, has already been shown common to both groups. In view of the strong support, this hypothesis is considered confirmed.

10. Mystics will exhibit, but schizophrenics will not,

the need to relate themselves to other persons. The factors, n Positive Cathexis and n Deference appeared in nineteen or more mystics and had probabilities of less than .001 for differences due to chance. This is good support for the hypothesis. The factors, n Nurturance and n Recognition, appeared in less than the required nineteen but considerably more than half the mystics, seventeen and sixteen respectively. Their probabilities for differences due to chance were less than .01. These data support the hypothesis, even if they are not significant at a high confidence level. No support, however, came from n Succorance, which appeared in twenty-one mystics but also seventeen schizophrenics; this is not a statistically significant difference, as shown in Table 10. Considering the good and the moderate support, the hypothesis appears confirmed.

11. Mystics will exhibit, but schizophrenics will not, insight and imagination in meeting new situations. N Imaginality was coupled with n Achievement as an indicator for this hypothesis, for by itself n Imaginality leads into pure fantasy. Thirteen mystics and only three schizophrenics exhibited this combination. Since the combination fell short of the "cutting-point," it cannot be said that it is typical of either mystics or schizophrenics. However, the "Chi-square" comparison showed the groups to be statistically different at this point, the probability for chance differences being less than .01. While not confirmed, this hypothesis is supported

in that there appears to be a difference between the mystics and the schizophrenics.

4. Comparison of Mystics and Schizophrenics

i. Similarities

As has been noted in the consideration of the hypotheses, both mystics and schizophrenics are products of environments that do not provide security. For one reason or another in nearly every case there was some element of instability in the family life. In addition, both groups have experienced those press that engender a lack of trust in society and material things. The groups both felt the influence of rejection, and many of each group had long or recurring illnesses. Many experienced the lack or loss of possessions or companionship. All of these things together have fostered feelings of dependence in both groups.

Another result of the unstable environment in both groups is the development of strong superegos (n Blamavoidance and Superego). A possible explanation is that, in the childish fantasies of the young, all untoward attitudes and happenings of the environment are given a self-reference. Each unfortunate happening is viewed as punishment for some wrong, either real or imaginary. Consequently, a rigid and demanding superego is built up within the child.

Both mystics and schizophrenics have the need to isolate themselves from society (n Seclusion). Again, the possible

genesis of this need is to be found in the unstable and insecure environment common to both.

ii. Differences

Environmental differences.--While both groups come from unstable environments that make for insecurity in the individual, the environments of the mystics seemed, in the main, to be more appreciative than those of the schizophrenics. Although p Rejection, Unconcern, Scorn was evidenced by a large majority of the mystics, this is the only indication that their environments had elements of harshness as well as undependability. The only subdivision under p Family Insupport which is directed at the individual is p Capricious Discipline, and very few mystics had any evidence of it. All the other subdivisions of p Family Insupport are of the nature of impersonal happenings or circumstances, as far as the subject is concerned. Press that would indicate a harsh, punitive environment--p Retention, Withholding Objects, p Aggression, p Aggression-Dominance, Punishment--are missing from the set of factors associated with the mystics.

Elements of nurturance seemed to play a much larger part in the environments of the mystics than of the schizophrenics. Parental goals and aims for the mystic-to-be, represented by p Dominance-Nurturance and p Dominance, Coercion, Prohibition (p Religious Training), are part of the mystics' backgrounds but are missing from the environments of the schizophrenics. Thus the mystics have much more opportunity to receive indica-

tions of the concern and the ideals of others than do the schizophrenics.

An element of appreciation by others is part of the mystics' early environments, but there is none in the schizophrenics' backgrounds. Both p Nurturance, Indulgence, described as "cherishing parental affection, leniency, sympathy, generous bestowals . . . and encouragement,"[1] and p Deference, Praise, Recognition, described as "recognition and praise by his parents or . . . obedient respect of a younger sibling or of his contemporaries,"[2] appear in the mystics' records but not in the schizophrenics'. And so the mystics have the benefit of a more healthful environment in which to develop.

Differences in needs and abilities.--For the purposes of this study, the outstanding difference between the needs of the mystics and those of the schizophrenics is the presence of n Religious Inclination in the mystics. Every mystic studied, as might be expected, evidenced this need; in contrast, only eleven schizophrenics were so inclined.

The second main difference is in regard to their relationships with others. The mystics felt a need for a good relationship with at least one person in their lives; this is shown by n Positive Cathexis. The schizophrenics seemingly were unable to form a strong relationship with anyone. For

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[1]Murray, op. cit., p. 308. [2]Ibid., p. 309.

example, only five of the twenty-five schizophrenics had been married and two of these five were divorced and one separated. In addition, one of the two still married indicated no close relationship with his wife. Thirteen of the schizophrenics evidenced the reverse of n Positive Cathexis, i. e., a need not to form relationships.

Although both groups tended to withdraw from society and the world, the mystics have much more of an outward orientation than do the schizophrenics. It has already been noted that both groups are dependent on others, one type of outward orientation. Besides this, the mystics showed needs of nurturance, deference, recognition, and rejection, all involving another person in some form of relationship. The data from this study suggest that the schizophrenic typically seems to have little to do with or feel about others.

The group of mystics has shown the need of abasement, which need is absent in the schizophrenics. It is described as "humility, docility, meekness, and the acceptance of a subordinate position in a semi-allied group, . . . the unresentful acceptance of p Dominance and p Rejection."[1] A possible explanation of this need is the fact of p Religious Training in all the mystics. During periods when many of them lived, these characteristics were emphasized as being the great Christian virtues.

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[1] Ibid., p. 334.

The mystics, while evidencing needs to be oriented towards others, also seemed to be more self-assertive than did the schizophrenics. Data show a large majority of them to possess n Autonomy, the need to be free of restraints and controls, to be independent. In contrast, only a few schizophrenics exhibited the same need.

Although both groups had large numbers exhibiting n Achievement, the mystics twenty-three and the schizophrenics seventeen, the mystics' productivity seemed much greater. Perhaps this is due to the presence of n Intensity in twenty of the mystics' personalities, or to their outward orientation. N Intensity, power and zest, and n Achievement, the desire to succeed over all obstacles, are two of the elements contributing to the accomplishments of the mystics. In contrast, only two of the schizophrenics possessed n Intensity; apparently this lack in their personalities caused them to give up rather easily and take the "easy way out."

Data collected show that both mystics and schizophrenics came from insecure environments, but where the mystics received some appreciation and recognition by others the schizophrenics did not. Partially because of this, the mystics, having a higher self-image, tempered their needs for withdrawal with needs for outward orientation. It seems that their p Religious Training led them to a relationship with him who they felt would never fail them, God; this relationship, in turn, became an avenue through which to relate to the world.

CHAPTER V

CASE STUDIES

Although they are composed of biographical materials, case studies are in no way to be considered biographies. An extensive process of selection has preceded the case study; only those incidents, feelings, thoughts, and behavior which show, in terms of the "need-press" variables, the development of the salient psychological features of the personalities are mentioned. In addition, these two case studies are not life-long studies, but are limited to the formative years of the subjects' lives, i. e., from birth to the time of their first great mystical experiences. We may assume that at that time they found their "styles of life."[1]

1. Teresa of Avila

Teresa de Cepeda (1515-1582), one of the few Spanish saints, was the one person who did most to reform and revitalize the monastic system in Spain. More than thirty houses across Spain were founded by this indefatigable nun.

Teresa was born in that period of history when the world was changing from medieval to modern times. The discovery of America in 1492, the driving out of the Moors and the expul-

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[1]Due to Alfred Adler; see his Science of Living (New York: Greenberg & Co., 1929), passim.

sion of the Jews from Granada in 1492, Luther's doctrine of salvation by faith in 1515, the very year of her birth, all were world-changing events. While these did not affect Teresa directly, they did affect her family and other adults around her. The changing world and society would cause p Family Insupport in the form of p Cultural Discord.

She was born in a house that once had been the public mint. It was richly furnished and there was a plentiful supply of books. Although her father was not wealthy, he was well-to-do enough to provide liberally for his twelve children.[1] There was pride in the family that both sides were free from any taint of Jewish or Moorish blood. Although Teresa later was to voice her objections to this proud boasting, she was influenced by these attitudes and had her share of family pride.[2] Early in her life then, Teresa was subjected to p Dominance-Nurturance in regard to the caste and the position which she should have in the community.

Teresa was the third child of her father's second wife. He had two children by his first wife, who had died. There were twelve children in all and Teresa was the favorite of her father.[3] Thus she was subjected to the influence of

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[1]Thomas William Walsh, Saint Theresa of Avila (Milwaukee: Bruce Publishing Co., 1943), pp. 3, 4.

[2]Ibid., p. 5.

[3]Teresa de Cepeda, The Life of St. Teresa of Jesus, trans. David Lewis (5th ed., London: Thomas Baker, 1924), p. 4.

p Birth of Sibling, which tends to displace the older child from his place in the family. However, more important here is the p Dominance-Nurturance showed by the father in making her his favorite.

Both parents were devout in their religious practices. Teresa later was to write of her parents as "a father and mother who were devout and feared God. . . . I never saw my father and mother respect anything but goodness. They were very good themselves."[1] She also pointed out that all the brothers and sisters resembled their parents in goodness except herself. The religious practices of the parents were felt as p Religious Training by Teresa. We may conjecture self-depreciation (n Abasement) as the need behind her evaluation of herself as less good than her family.

Her father encouraged his children to read good books, and he displayed virtue and charity and a fear of God before them. Teresa was later to remember her father as a man of great compassion who never kept slaves, a man of integrity and high morals.[2] These memories reveal a strong positive feeling toward the father (n Positive Cathexis) and the apperception of p Dominance-Nurturance and p Religious Training.

Her mother, while apparently not playing as dominant a role in Teresa's life as her father, was, nevertheless, remembered as a beautiful and virtuous woman who deliberately

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[1] Ibid., p. 2.

[2] Ibid., p. 2.

made herself dowdy and dressed to look older than her years in order to avoid seduction and the sin of vanity. She was a serene and sensible woman and although she suffered from ill health all her life, never complained. She insisted that her children, at an early age, attended to their prayers and devotions.[1] Teresa's memories show also n Positive Cathexis with her mother as object. Teresa undoubtedly felt the pressures of p Dominance-Nurturance in learning her role as a woman-to-be and of p Religious Training.

The religious devotion of her parents was no perfunctory matter, the elements of heroism were important in it, and they practiced their Christianity in daily life. The rosary was recited every night after supper by those in her father's house.[2] When Teresa was three, her father donated great quantities of wheat to feed the poor who were threatened by famine. When she was four, the plague struck Avila. Teresa heard of neighbors who walked the streets one day and were buried the next. The clergy and citizens of Avila marched to St. Thomas' Church to hold special services and implore mercy. Although the plague continued throughout the rest of Spain for three more years, it lifted soon in Avila.[3] In these incidents Teresa received p Religious Training of the strongest kind. Both the famine and the plague imposed p Danger or

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[1] Ibid., p. 3.

[2] Walsh, op. cit., p. 8.

[3] Ibid., p. 11.

Misfortune on young Teresa. These press probably contributed to the development of n Succorance, which appeared later in her life.

When Teresa was about six, she and her brother, Rodrigo, who was four years older and on whose birthday she had been born, read together the lives of the saints. Though Rodrigo was older, he was dominated by Teresa's keener intelligence and stronger imagination.[1] When she was seven and he eleven, they were convinced that the only desirable thing in life was to die a martyr's death, "not out of any love of Him of which I was conscious, but that I might most quickly attain to the fruition of those great joys of which I read that they were reserved in Heaven."[2] Many factors can be detected in this anecdote. Teresa had n Positive Cathexis and n Dominance, which did not become part of the set of factors representative of the mystics, with her brother as object. The children had n Abasement, specifically subdivision n Surrender, in wanting to be martyrs and give up all, and n Rejection with all of life as the object. Teresa also had n Achievement with the attainment of heaven as the goal.

Teresa had come to the conclusion that every pleasure of this life ended in fatigue, revulsion, surfeit, or distaste, but in Heaven joy lasted forever. "We [she and Rodrigo] happened very often to talk about this; and we had a pleasure in

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[1]Teresa, op. cit., p. 4. [2]Ibid., p. 4.

repeating frequently, 'Forever, ever, ever.'"[1] Together, she and Rodrigo discussed how they might become martyrs and they planned to run off to Africa where the Moors were martyring Christians daily. They did run away, happily anticipating their beheading.[2] The press of life had convinced Teresa at this early age of its undependability and its transitoriness. Here she also showed n Imaginality in the planning of such an action, n Abasement in the type of action it was, and n Autonomy in the fact that she herself was in control of its planning and execution.

Martyrdom was foiled when they were brought home by an uncle. Thereupon Teresa and Rodrigo decided that, if they could not be martyrs, they would be hermits at home. She then organized her brothers and sisters into communities of monks and nuns and, using her mother's old dresses from which to make habits, played at being a nun.[3] Whenever Teresa was given a few coins by anyone, she always distributed them as alms. Already p Religious Training was beginning to foster n Religious Inclination. Here she exhibited n Dominance, not in the set of factors, n Activity, not in the set, and n Intensity in that she went "all out" in her play. While it is doubtful whether Teresa at this age really understood the ideal and precepts of her religion, she showed that she had begun to know in the giving of the alms.

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[1] Ibid., p. 5. [2] Ibid., p. 4. [3] Ibid., p. 5.

Her mother was fond of reading romantic novels and allowed Teresa, who was nine or ten years, to read them also. For a time this became a passion with Teresa even though it was against her father's wishes and she had to keep the fact from him by reading in secret and hiding the books. She was so taken with reading the novels that she felt she "could not be happy unless [she] had a new book."[1] However, under the influence of the books, she became very vain and began to pay more attention to her appearance. She began to wear gay clothes, had a desire for cleanliness, and wished to create an attractive and pleasant appearance.[2] Here is p Family Insupport; father forbade the books and mother approved. From her father Teresa received p Dominance-Nurturance, and from her mother she received p Nurturance, Indulgence. She showed n Autonomy, n Deceit, which is not in the set, n Achievement, and n Order, which also is not in the set. It might be conjectured that n Imaginality, both encouraged by and encouraging the reading of novels, was sufficiently powerful to overcome n Blamavoidance and Superego.

Another factor contributing to Teresa's vanity and interest in things of the world was her association with an older, frivolous and worldly cousin. Teresa found close companionship with this cousin although it had displeased her mother. This family of cousins lived nearby and were the only chil-

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[1] Ibid., p. 7.

[2] Ibid., p. 7.

dren allowed in the house of Teresa's father.[1] Teresa exhibited n Autonomy in going against mother's wishes, n Positive Cathexis with the cousin as object, and n Deference with the cousin as superior. She was subjected to p Lack or Loss in the limitation of her companions, and p Deference, Praise, Recognition in the older girl's attention.

Teresa's mother, who always was in poor health, declined steadily after the birth of her last child and died at thirty-three. Although Teresa later said she was twelve, she in fact was almost fourteen.[2] Only after the funeral did the realization of the fact of her mother's death strike home. Teresa wept bitterly and finally fled from the house. It long had been Teresa's practice when she craved solitude or consolation to kneel at the statue of Our Lady of Charity, whose image was uncommonly lifelike and compassionate, and there she went in her grief. "With many tears [I] implored her to be my mother."[3] It seemed to the distraught Teresa that the statue nodded in assent. Of primary importance is p Family Insupport in the disruption of the family because of the mother's death. Probably Teresa felt p Lack or Loss; actually the crisis was too much for her to handle in that she denied it by remembering her age as twelve. The loss contributed to the development of n Succorance, which was helped to be satisfied in her appeal to the statue, n Imaginality.

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[1] Ibid., pp. 8, 9. [2] Ibid., p. 5. [3] Ibid., p. 5.

Regardless of the "facts" of the case, Teresa felt p Nurturance, Indulgence when she saw the statue nod. Apparently at an earlier time she had developed n Seclusion, which entered into her retreat from the house and the world.

Teresa was lonely without her mother, and Rodrigo, her favorite brother, had little time for her since he was nineteen by this time. Thrown on her own resources she found comfort in God, especially in the loneliness of Christ on the cross. Although the Virgin and other saints received some of Teresa's love, it was to Christ to whom she gave the warmest and best of her affection. She pictured in her mind various scenes from His life as she did her daily devotions. Now in her loneliness she thought much about Christ in His moments of loneliness and forsakenness.[1] Failing to have n Succorance satisfied by earthly persons or things, Teresa turned, under the influence of n Religious Inclination, to God for the fulfillment of her n Succorance. At work in determining this behavior probably were p Lack or Loss of companions, n Imaginality, and p Nurturance, Indulgence in that she felt God to understand and help her.

After her mother's death Teresa resumed reading the romantic novels and her relationship with the frivolous cousin. Soon Teresa was introduced into Avila society, a beautiful girl who could also spin and sew. In contrast to these femi-

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[1] Ibid., p. 66.

nine qualities she was skillful at chess and was delighted at checkmating her opponents. With her beauty and the substantial dowry left by her mother she probably was one of the most desirable maidens in Avila. Whether Teresa's vanity and sentimentality actually were noticed by her father and other relatives or she only imagined her relatives' concern, she was sent--after three months of frivolity with the cousin--to a convent school. Teresa felt that her father did not believe evil of her and did not remain displeased with her since he loved her greatly. But she did feel shame over the realization that although her bad associations and actions were kept hidden from those around her they could not be kept secret from God.[1] In society Teresa undoubtedly felt p Deference, Praise, Recognition, perhaps even p Nurturance, Indulgence, from her admirers. In her behavior she showed n Achievement at chess, n Recognition in her vanity, and n Autonomy. When she was sent to the convent school, Teresa possibly felt p Rejection, Unconcern, Scorn, but it was tempered with p Dominance-Nurturance from her father, who had ideals for her. The feelings of shame reveal n Blamavoidance and Superego.

Tactfully, her father waited until her older sister was married before sending her to the school in order to have the ostensible reason that she could not be alone in the house

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[1] Ibid., p. 11.

without a mother or older woman to protect her.[1] Teresa's father sent her to the convent in such a way as to show p Nurturance, Indulgence.

Life in the convent was rigorous physically and spiritually. Teresa was not happy about entering the school, but leaving home and living in the convent seems to have troubled her little. The novelty of the situation may have intrigued her, and it was a relief to her to get away from the misery she thought she had created for herself at home. Almost at once, she began to reproach herself, feeling that she had offended her father and God and that everyone, the nuns and the students, knew how vain and stupid she had been. As soon as possible she went to confession where perhaps a kindly priest brought her back to reality and proportion.[2] In the regimented environment of the convent school n Blamavoidance and Superego appeared; at the same time n Succorance was partially met.

After a week or so in the school Teresa learned that she was very popular among the students and the nuns. Consequently she was more content at the school than she had been at home. "All the nuns were pleased with me, for Our Lord had given me the grace to please every one, wherever I might be. I was therefore made much of in the monastery."[3] Under p Deference, Praise, Recognition Teresa developed n Recognition.

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[1] Ibid., p. 10. [2] Ibid., p. 11. [3] Ibid., p. 11.

Although they may be present only in the retrospect of thirty years, Teresa later described her feelings and attitudes in those first days in the school to include n Abasement and n Succorance.

Teresa was at the school to learn, not become a nun herself. She still had desires to participate in worldly affairs and pleasures as well as desires to better the condition of her soul. Here is n Ambivalence: World or God?.

In spite of her antipathy toward becoming a nun, Teresa felt love and admiration for the sisters and toward the Mistress of Pupils especially. She wondered how this woman who obviously loved life so much could have renounced the world for the life of hard work and penance. The Mistress explained that she became a nun by reading what the Gospel says, "Many are called, but few are chosen." It had not occurred to Teresa that nuns do not choose to be nuns, but are called by Christ.[1] This incident shows n Positive Cathexis, n Deference, and n Autonomy in Teresa.

"This good companionship [of the Mistress of Pupils] began to root out the habits which bad companionship had formed."[2] Teresa's devotional life was revived. When she found anyone praying in tears, she was envious for she felt that her heart must have been greatly hardened that she was not able to weep in worship. She discovered her bad habits by

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[1] Ibid., p. 13.

[2] Ibid., p. 13.

n Blamavoidance and Superego; a possibility for improvement was opened by n Deference in complying with others' practices. When she condemned her own devotional practices, she expressed n Emotionality, which is not in the set.

With the passage of time Teresa lost her antipathy toward becoming a nun but still did not have the desire.

> I remained in the monastery a year and a half, and was very much the better for it. I began to say many vocal prayers, and to ask all the nuns to pray for me, that God would place me in the state wherein I was to serve him; but, for all this, I wished not to be a nun and that God would not be pleased I should be one, though at the same time I was afraid of marriage.[1]

At this point n Ambivalence: World or God? was still strong in Teresa. In n Denied Sexual Feelings, not in the set, she showed here that she could not handle her sexuality.

Soon Teresa fell ill; her father and the nuns decided that a return home would be best for her. Accordingly, late in 1532, she went home; she was seventeen.[2] We may conjecture that the stress of n Ambivalence: World or God? caused a functional illness; such an illness would cause the dependence needs, n Succorance, to be met in nursing care. On the other hand, p Illness showed her the transitoriness of her own being and life.

By spring she was well enough to go outdoors. On a trip, she and her father stopped at her uncle's house. His wife had died and he was thinking of becoming a monk. He asked

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[1] Ibid., p. 13. [2] Ibid., p. 14.

Teresa to read some Renaissance rhetoric to him; only out of courtesy did she comply. The books which he liked had something of value for Teresa, too, viz., a reminder of her childhood through the peace and security they brought. In her childhood she had liked nothing better than to hear of God and his accomplishments in nature and the souls of men.

> Though I remained here but a few days, yet, through the impression made on my heart by the words of God both heard and read, and by the good conversation of my uncle, I came to understand the truth I had heard in my childhood, that all things are as nothing, the world vanity, and passing rapidly away.[1]

In reading when she did not want to Teresa showed n Deference. This experience with the uncle reawakened her n Rejection of the world as an undependable place. Her n Religious Inclination enabled her to profit from the reading.

During the visit with the uncle: "Though I could not bend my will to be a nun, I saw that the religious state was the best and safest. And thus, by little and little, I resolved to force myself into it."[2] The perceived undependability of the world fostered n Succorance, which, when coupled with n Blamavoidance and Superego, directed Teresa's behavior.

Continuing on the journey to her sister's home, Teresa remained in the conflict over whether to become a nun. On the one hand she wanted to renounce the world and on the other she found the world beautiful and desirable. She had no in-

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[1] Ibid., p. 15.

[2] Ibid., p. 15.

tention of giving it up for the cloister. This mental struggle continued throughout the visit with the sister and after.

> The struggle lasted three months. I used to press this reason against myself: The trials and sufferings of living as a nun cannot be greater than those of purgatory, and I have well deserved to be in hell. It is not much to spend the rest of my life as if I were in purgatory, and then go straight to Heaven --which was what I desired. I was more influenced by servile fear, I think, than by love, to enter religion.[1]

Still present was n Ambivalence: World or God?. Also operating here were n Harmavoidance, fear of death, and n Blamavoidance and Superego.

Teresa imagined the devil putting before her reasons why she could not endure the trials of religious life. She was subject at this time to fainting spells attended with fever. Throughout this period Teresa continued reading of the type recommended by her uncle and only here found peace. One day, while reading St. Jerome, she came upon words that helped her reach a decision and gave her courage to go against her father's will, which she may have imagined. She announced that she was about to enter the Carmelite Convent of the Incarnation, whereupon her father flatly refused permission.[2] Here is n Blamavoidance: Projection, which is not in the set, in that the devil was blamed for her own negative thoughts about entering a convent. Other factors involved are p Illness, whether of a hysterical variety caused by her severe mental

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[1] Ibid., p. 15.

[2] Walsh, op. cit., p. 41.

conflict or not, p Dominance-Nurturance, her father's other ideas of her vocation, n Blamavoidance and Superego, n Religious Inclination, and n Succorance in her search for help.

Finally Teresa decided to run away to the convent. Entering into her decision was the fact that her favorite brother, Rodrigo, had left for Buenos Aires. She became more dependent upon her brother Antonio, whose interests were similar to hers. Early one morning in 1535, when she was twenty, they stole away and she felt as if every bone in her body were being wrenched apart. Surprisingly, when her father found them gone, he gave his consent.[1] When Rodrigo left, p Lack or Loss fostered n Succorance in more dependence on Antonio. When the decision was forced, Teresa exhibited n Autonomy, but n Blamavoidance and Superego and n Deference caused her pain. In the end her efforts were recognized and approved by her father, p Deference, Praise, Recognition.

Teresa soon developed a healthy dislike for the extreme relaxations in the convent. She particularly disliked the large numbers, the visits and conversations, the snobbery and pride of family or race. The other nuns criticized her for perfectionism, but she felt herself far from being perfect.[2] Here she showed n Sameness in rigidity of behavior, n Rejection of the relaxed practices, n Blamavoidance and Superego in her strong ideas of correct conduct, and n Abasement in

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[1]Teresa, op. cit., p. 17. [2]Ibid., pp. 24, 25.

her self-depreciation. The others responded with p Aggression, which is not in the set.

She met in the convent a nun who was dying of an illness in which whatever she ate was discharged through open wounds in her abdomen. But through her suffering this nun was patient and eventually endured the illness with joy. Teresa was so impressed with the Christlikeness of this nun that she desired to pay any price, even that of illness, to obtain eternal happiness for herself.[1] Soon after her profession her health did begin to fail rapidly. She thought this was due in part to a change in habits of life and in food. In addition, she took excessive penances until the superior made her stop. Evidently her heart had been affected and she suffered alarming fainting spells again.[2] Teresa's n Succorance was so strong that even the extreme measure of n Deference in emulation of the ill nun was not too much to pay to satisfy it. Then p Illness itself contributed more to n Succorance; we may guess at the hysterical nature of the illness.

Although the best physicians were in attendance, there was no improvement in Teresa's condition. Her father suggested a woman "healer" at Bezadas. On the way Teresa and her companion stopped at her uncle's house where she read of mental and internal prayer for the first time. This she found in a mystical book which suggested that the way to God lay in

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[1] Ibid., p. 25.

[2] Ibid., p. 19.

God's image, man himself, and that God was indwelling.[1] Teresa stayed that winter with her sister and there gave time to developing her practices as a contemplative. She lifted her heart to God and for the first time became conscious of achieving mental prayer. She now began to be aware of another personality at work in her meditations. She felt the very presence of Christ as He gave her the "prayer of quiet."[2] While she was ill, Teresa received p Nurturance, Indulgence, p Deference, Praise, Recognition. In the book on mental prayer she felt p Dominance-Nurturance, and n Achievement led her to practice her devotions in the new way. Behind all this was n Succorance still demanding to be satisfied in one way or another.

Just before she left her sister, there came a time when Teresa felt that Christ had allowed her the briefest intimation of the highest mystical state known to human experience --the prayer of union.

> It lasted such a little while, I don't know if it was as long as an Ave Maria but I remained with some effects so great that although I was not twenty at this time, I think I trod the world beneath my feet, and so I remember that I was sorry for those who followed it, even though it might be in things lawful.[3]

In these practices Teresa's n Intensity was shown and her n Succorance was felt to be satisfied by the Ultimate.

Instead of being helped by the "healer" at Bezadas, Te-

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[1] Ibid., p. 20. [2] Ibid., p. 21.

[3] Ibid., p. 21, fn., "She was twenty-three years old."

resa was made worse. After she returned to her father's home, she suffered great pain for about three months. Through the summer of 1538 she was very ill at her father's house, and it was thought she would die. At one point extreme unction was administered. But she recovered and went at once to confession where she felt she made a complete confession of all her sins. She thought she had been raised from the dead, given another chance, as it were.[1] On the following Palm Sunday she returned to her monastery still in poor health, but improved over what she had been. She was partially paralyzed for about three years more but bore it all with patience, even joy, and was resigned to the will of God.[2] The nature of the illness is unknown, but regardless p Illness would intensify n Succorance, which was being satisfied, she felt, by God's giving her another chance. But n Blamavoidance and Superego pointed up the sins separating her from God.

She desired to pray in solitude but there was not much opportunity in the infirmary and therefore she went to confession often. She began to wish for health so that she might serve God better. At the same time Teresa thought that if she were to regain her health and lose her soul she would be better off in her present condition. She confessed: "This is our delusion; we do not resign ourselves absolutely to the disposition of our Lord, Who knows best what is for our

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[1] Ibid., pp. 31, 32. [2] Ibid., pp. 33, 34.

good."[1] The n Seclusion reappeared in Teresa. She felt her n Succorance to be met, thus allowing n Autonomy to rise in the form of her wish for health. But n Blamavoidance and Superego directed her behavior and she was content to remain in her ill condition.

After gaining mobility, Teresa gave way to vanity and sin and became ashamed to pray. She lost pleasure in virtuous things and decided that she was so sinful that she deserved only to live like the masses, saying vocally only those prayers which she was bound to say. She made an outward show of goodness and felt guilty about deceiving others.[2] She felt especially guilty about deceiving her father, whom she had encouraged in prayer earlier. She confessed to her father that she had not prayed for a year but could not bring herself to tell him the reason, her sins, and instead blamed her infirmities. She chided herself for having lied to him.[3] Physical well-being seems to have been tied with the strength of her n Succorance; in health she did not feel as dependent as she did in illness. As n Succorance became weaker, n Autonomy became stronger, and desires for things of vanity arose. She was forced by her n Blamavoidance and Superego to "save face" by the deceptions, but they only heightened her discomfort by opposing the demands of n Blamavoidance and

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[1] Ibid., pp. 36, 37.

[2] Ibid., pp. 41, 42.

[3] Ibid., pp. 47-49.

Superego.

Teresa once began a relationship with a nun whose friendship the Lord showed her was not good for her. She had a vision:

> Christ stood before me, stern and grave, giving me to understand what in my conduct was offensive to Him. I saw Him with the eyes of the soul more distinctly than I could have seen Him with the eyes of the body. The vision made so deep an impression upon me that, though it is more than 26 years ago, I seem to see Him present even now. I was greatly astonished and disturbed, and I resolved not to see that person again.[1]

The factors, n Blamavoidance and Superego, n Intensity, and n Religious Inclination, all can be detected in this experience.

Toward the end of 1543, her father fell ill, and Teresa went home to nurse him. Although the impending loss was great, "I was to lose all the comfort and good of my life,"[2] she concealed her sorrow from him. After his death she praised God for the death that he had had. His goodness caused her to again feel her wickedness. The death of her father meant the loss of her greatest support on earth. At crises like deaths guilt feelings, n Blamavoidance and Superego, quite regularly appear, and they did appear in Teresa's personality.

For many years Teresa struggled in her moral battle; she could not surrender completely to God. She praised God for

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[1] Ibid., p. 45. [2] Ibid., p. 51.

delivering her from her sins, but then she returned to them again and again. This was a painful existence for she could find no complete joy or satisfaction in either God or the world. When she was ill, she found herself "well with God."[1] But she spent more than eighteen years in attempts to reconcile God and the world. Part of Teresa's need system from early in her life was n Ambivalence: World or God?. The world is here and now, but only God could satisfy ultimately her n Succorance.

She used as her method of prayer that which she had long used--picturing Christ in the garden and desiring to serve Him there in His affliction. Teresa could not understand a thing well unless she could see it with her eyes. Consequently she was very fond of images and could rejoice at the sight of a picture of the Lord because of her love for Him.[2] In this practice n Imaginality served n Religious Inclination.

About the time she was forty years old Teresa read the account of Augustine's conversion.

> A desire to spend more time with Him began to grow within me, and also to withdraw from the occasions of sin: for as soon as I had done so, I turned lovingly to His Majesty at once. I understood clearly, as I thought, that I loved him; but I did not understand as I ought to have understood it, wherein the true love of God consists.[3]

Here n Succorance was strong and coupled with n Religious Inclination and n Positive Cathexis with Christ as object.

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[1] Ibid., p. 58. [2] Ibid., pp. 66, 67. [3] Ibid., p. 69.

Soon after reading of Augustine's conversion, Teresa had a great mystical experience:

> I used to have at times, as I have said, though it used to pass quickly away--certain commencements of that which I am going now to describe. When I formed those pictures within myself of throwing myself at the feet of Christ, as I said before, and sometimes even when I was reading, a feeling of the presence of God would come over me unexpectedly, so that I could in no wise doubt that He was within me, or that I was wholly absorbed in Him. It was not by way of vision; I believe it was what is called mystical theology. The soul is suspended in such a way that it seems to be utterly beside itself. The will loves; the memory, so it seems to me, is as it were lost; and the understanding, so I think, makes no reflections--yet is not lost; as I have just said, it is not at work, but it stands as if amazed at the greatness of the things that it understands; for God wills it to understand that it understands nothing whatever of that which His Majesty places before it.[1]

In summary, Teresa was a girl of high native intellect, who, from her earliest years, had been impressed with the dangers involved in being a beautiful woman in the world. Her parents nurtured her in the religious practices of the day, as they themselves were practicing them. The natural environment--through dangers and misfortunes--and illness brought to Teresa the fact that life is fragile and the world is undependable. Even those she depended on most rejected her and she came to feel that only one is constant and dependable, God. But years of conflict about which aspect of life was to be embraced intervened before Teresa came into God's presence. Formerly, there was the struggle over whether she would become

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[1] Ibid., p. 71.

a nun and renounce the world; latterly, there was the struggle over her absolute commitment to God. These struggles were not over, nor were the concomitant illnesses, until the constructive influence of being in God's presence was experienced by Teresa. Afterward, her life became productive; before, it had been splintered and ineffective.

2. Rufus M. Jones

Rufus M. Jones (1863-1948), the founder of the American Friends Service Committee, is the mystic with whom most of the readers will feel kinship, understanding, and sympathy. For, of the total of thirty-five mystics studied, he lived in the United States in the era closest to the present.

At birth young Rufus was delivered into the arms of his paternal Aunt Peace, who prophesied, "This child will one day bear the message of the Gospel to distant lands and to peoples across the sea."[1] The family had been Quakers for generations, and when Jones looked back later, he remembered, "I came into a world where love was waiting for me, and into a family in which religion was as important an element for life as was the air we breathed or the bread we ate."[2] Thus, from his very birth date Jones was subjected to p Deference, Praise, Recognition and p Nurturance, Indulgence. Perhaps even more

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[1]Rufus M. Jones, Finding the Trail of Life (New York: The Macmillan Co., 1926), p. 20.

[2]Ibid., p. 18.

important was p Religious Training, which was done in the subtle, effective manner of example by the older members of the family.

The Jones family lived in South China, Maine, and apparently were none too rich in worldly goods. "The house to which I came was most plainly furnished."[1] This suggests that early in life Jones noticed his family's lack of things, p Lack or Loss.

Again and again Jones recalled, in later life, the impression of religion and the presence of God that were daily affairs in the Jones household. Here again is the impact of p Religious Training.

The earliest event of his life truly remembered by Jones --we may speculate because of its extreme impact--was a visit to a neighboring playmate. When he found no one home, young Rufus walked into the house and found a beautiful fuchsia plant in full bloom. "I went up to it with a kind of wild fascination and picked off every one of the flowers. Then I began to feel that all was not well with me. Something inside smote me. I felt confused and uncomfortable."[2] It seems that at this early age Jones had already developed n Blamavoidance and Superego.

He felt the restrictive and oppressive elements of the discipline of the school room, for he reported the "forceful

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[1] Ibid., p. 19.

[2] Ibid., p. 22.

restraints or disagreeable consequences for those who wasted their time or who disobeyed the teacher's rules."[1] He was terribly frightened, and half fascinated, by the mental picture aroused by the threat of the teacher to tie a string around another pupil's neck and hang him from a nail for punishment. This factor, p Aggression-Dominance, while not part of the set, is worth noting for the effect it had in strengthening n Blamavoidance and Superego.

While still quite young, Jones was frightened when the village Baptist Church was burned, out of revenge. It came out that the arsonist planned to fire the Jones house next. The Baptist Church and Rufus' father had been leaders in bringing to justice a law-breaking liquor dealer. "It seemed then that it was risky to be good! You might get your house burned if you tried to stop bad men from being bad."[2] Although p Danger or Misfortune is not part of the set, it is noted here for the influence it had in encouraging a feeling of lack of trust in the world. Young Rufus found the world to be unpredictable and sometimes even amoral.

Early in life he began thinking about God:

> It was hard to make my different ideas of Him fit together. . . . He brought me a little brother when I was four years old. . . . He could see every bad thing I did. . . . They [his mother and Aunt Peace] often asked Him to make me a good boy and I gradually came to believe that He was always looking after me.[3]

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[1] Ibid., pp. 24, 25. [2] Ibid., p. 30. [3] Ibid., p. 31.

Here is evidence of a developing n Religious Inclination. Influencing it were the ideas of God being a watchman, n Blamavoidance and Superego, and God being the one who gives "every good and perfect gift," n Succorance. Also acting through the process of growth were p Religious Training and p Dominance-Nurturance. The adults around Rufus had definite ideas of the kind of person he should be; they benevolently directed his adaptation in those ways.

In spite of the love and affection shown to him, the boy Rufus was "a child full of fanciful fears. I was especially afraid of three things--of the dark, of lightning and of death."[1] Undoubtedly, these fears were fostered, if not begun, by three incidents he told later. When he was very young, a freak thunder storm fired a nearby house and it burned to the ground. A woman living there, who was one of his mother's friends, died of a heart attack from fright. Also at this time appeared the fear of the dark; young Jones felt that the dark was inhabited by some kind of beings. He especially feared the very dark vegetable cellar. And at about this time one of Jones's dearest playmates died. Another time his mother returned from her friend's funeral with her bonnet-ribbon tear-stained; this deeply impressed Rufus.[2] The workings of p Danger or Misfortune in the burning of the nearby house, n Imaginality in the conjuring up of the beings

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[1] Ibid., p. 32.

[2] Ibid., pp. 32-35.

of the dark, and p Lack or Loss in the death of the playmate directed n Harmavoidance toward fears of the dark, of lightning, and of death.

Jones himself had some narrow escapes while still quite small, once almost smothering in the hay in the mow and another time riding a run-away horse.[1] Here again is p Danger or Misfortune, which, although it is not in the set, did play a prominent part in the psychological development of Jones. It emphasized to him the undependability of the world and the precariousness of life. In other mystics p Rejection, Unconcern, Scorn, p Deception or Betrayal, and p Illness had similar effects.

Once Rufus heard some adults of the town talking about "warning lights" coming just before death. A short time later he was terrified in the night by a strange light shining in his room. Summoning up his courage, he investigated and found it to be the moonlight shining on an ear of seed-corn hung in the room.[2] In this incident n Cognizance, which, however does not appear in the set, was stronger than n Imaginality.

"The thing which had the most to do, however, with my deliverance from fear was my childlike discovery that God was with me and that I belonged to Him."[3] "There were times in my childhood when the God I loved was more real than the

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[1] Ibid., p. 36. [2] Ibid., p. 37. [3] Ibid., p. 38.

things I feared."[1] The insecurity of the world and society led to a development of n Succorance which, when it failed of fulfillment by humans, was directed toward God through p Religious Training and n Religious Inclination.

The Jones home was one dominated by women. In addition to Rufus' mother, who apparently was the "strong" member of her marriage, there were his paternal grandmother and his Aunt Peace. "But Mother was plainly enough the head of the family, and there was never a sign of contention to mar the ordering of love."[2] Jones's father undoubtedly had peculiarities. He wore his overcoat all year round, in summer to keep the heat out. Early in his life he had suffered from some sort of "fits," but had recovered from them before Rufus' time. Still, however, he had days of incapacitation on which he would remain in bed. In spite of this, he was said to have been the strongest man physically in the community.[3] If the father was not actually inferior, p Inferior Father, he was certainly dissimilar, p Dissimilar Father. In addition, there was p Illness of Father. Coupling these with p Poverty and the unusual--especially for the 1860s and 1870s --situation of the mother being the head of the household gives one many elements of p Family Insupport.

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[1] Ibid., p. 39.

[2] Rufus M. Jones, A Small Town Boy (New York: The Macmillan Co., 1941), p. 24.

[3] Ibid., p. 25.

By about the time he was ten, young Jones had begun to shirk his chores by slipping away early in the morning to the nearby lake. Afterward he felt bad because he had grieved all who loved him, but the next morning he was tempted again.[1] The need to be free of controls and to assert one's independence, n Autonomy, had developed, but n Blamavoidance and Superego troubled Jones about shirking the chores. These two needs seemed to alternate in ascendency.

When Jones was nine, the whole village of twenty-two buildings burned in a night. Fortunately, the fire stopped before reaching the Jones house. "I felt . . . that something had gone out of my life. For days there was an odd strange feeling in my breast. I could not shout and laugh or whistle."[2] Again p Danger or Misfortune appeared with the accompanying n Harmavoidance.

The following summer Rufus bruised his foot; soon he had a deep-seated infection. When the doctor treated it, he first sharpened his lance on a stone from the barn. In so doing, he loaded young Jones with a new infection that threatened his life. "I was brought face to face with issues of life and death which most small boys escape. It greatly deepened my religious feelings and it awoke in a wonderful way my consciousness of my mother's love."[3] Both p Illness and p Decep-

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[1]Jones, Finding . . ., p. 61. [2]Ibid., p. 39.

[3]Ibid., p. 41.

tion or Betrayal--the doctor made him worse instead of better --worked to intensify n Succorance, which was fulfilled by Rufus' mother. But the possibilities of death, about which he already had fears, increased his n Succorance and n Harm-avoidance to the point where his mother could no longer meet them. Then n Religious Inclination helped to turn Rufus' attention toward God.

"There were many times in those long months out of school and away from playmates when a circuit seemed to close and I had some sort of contact with a larger Life."[1] It seems clear that in this quotation n Succorance and n Religious Inclination were pushing young Jones toward God.

Once during this illness Jones was convinced that he was to die shortly. At this crisis his Aunt Peace, whom he revered as a saint, came with comfort for him. She said that God was going to make Rufus' coming days better than those gone by, whereupon his fears vanished.[2] In this incident his Aunt Peace, who was connected with God as His earthly spokesman in Rufus' mind, met his n Succorance. Here and throughout the anecdotes from his childhood Jones revealed n Positive Cathexis for his Aunt Peace.

During this long illness the unseen world became very real to young Jones. He became convinced that the moral laws of God execute themselves throughout the universe. "I began

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[1] Ibid., p. 43.

[2] Ibid., p. 43.

to be as afraid of doing mean, wrong things when I was alone as when people were watching me."[1] Again, n Religious Inclination and n Blamavoidance and Superego appeared. It may be speculated that n Blamavoidance and Superego was being "interiorized" at this time.

Among his boyhood chums and playmates Jones was the leader. He guided the group in its day's activities unconsciously and without thought that he was the leader.[2]

Among the continuously visiting Quaker itinerants who came to South China, Maine, was Dr. James E. Rhoads, who later became president of Bryn Mawr College. He placed his hand on young Rufus' head and declared that Rufus would be a shining light in a world of sin.[3]

As his reading ability increased, Rufus became the "reader" for the assemblage at the village store. He, mounted on the counter, would read the newspapers and political platforms to the men who were seated on crates, barrels, and boxes.[4]

These three accounts, seemingly unrelated, show the extent and the variety of ways to which Jones was subjected to p Deference, Praise, Recognition. Peers, adults, and a noted educator all indicated their appreciation of his ability and character.

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[1] Ibid., p. 45. [2] Jones, Small Town . . ., p. 107.

[3] Ibid., pp. 48, 49. [4] Ibid., pp. 64, 65.

Once Rufus' sister was late to school and when she did not answer the roll, he burst into tears. "So deeply did I feel the disgrace of having a member of my family late. I never was late to school myself, and lateness has always seemed to me to be an unpardonable failure."[1] The directive force of n Blamavoidance and Superego can be noted here with the possible addition of n Sameness, behavioral rigidity. Rufus exhibited n Rejection toward his sister because she did not live up to the standards.

In addition to the austerities natural to the country and to a family in poor financial straits young Jones experienced those imposed by the Quaker religion, which suppressed music and poetry at that time.[2] Another deprivation which Rufus underwent was at the hands of his Aunt Peace. He was reading Gulliver's Travels when she took it away from him since it was not "true." She did not want him to read anything that was not true.[3] In these incidents Jones revealed that he felt p Lack or Loss; Aunt Peace impressed him with p Dominance-Nurturance in that she had certain ideals for him to follow.

Although he began to go to Bible School when he was six, Jones pointed out later that his real acquaintance with the Bible came at his mother's knee:

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[1] Ibid., p. 80. [2] Jones, Finding . . ., p. 57.

[3] Ibid., p. 69.

> The Bible was our one book at home, and we used it as the scholar uses his library. We literally fed ourselves on it. We began the day with reading it. We read out of it in the evening, and we read out of it on First-day as part of the business of the day.[1]

This is an example of probably the most healthy and effective type of p Religious Training, lived rather than taught.

The visiting Quaker itinerants influenced and impressed young Jones with their insights into the lives of the local people, including himself.

> I learned to believe that the ministers, at least those that came from a distance, were, if not a little lower than angels, then surely considerably higher than ordinary mortals. . . . Not infrequently I heard my own name spoken as the minister raised his voice in prayer, and God was asked by this special servant of His to help me.[2]

In that he regarded the itinerants as superiors, Jones showed n Deference and possibly n Abasement. In addition, the "superior" made appeal on behalf of Rufus; this is p Deference, Praise, Recognition and/or p Nurturance, Indulgence.

Under the influence of his Uncle Eli and Aunt Sybil, his father's brother and wife, who were Quaker itinerants, Rufus was inspired to lofty ambitions for his life. "In every sermon [of Uncle Eli's] there would break out some great word about the meaning and possibility of life, until, boy as I was, I wanted to be something and do something to show that I appreciated such love."[3] In this anecdote Jones revealed the development of n Achievement.

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[1] Ibid., p. 60. [2] Ibid., pp. 80, 81. [3] Ibid., p. 87.

Again and again Jones emphasized the fact that God seemed near and accessible to him.

> God was just as real a being to me all through my early boyhood as was any one of the persons in our nearest neighbor's house. At home He was talked with every morning, and spoken of all day in a variety of ways. If any sort of crisis was near us His help was asked, in as simple and confident a way as we asked a neighbor's help when we needed it.[1]

Once when danger threatened the family, they gathered in the living room where Rufus' mother allowed the Bible to open of itself to the chapter "meant for them." The family was confident and then thrilled as Psalm 91 was read: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." The words were received as if they had come directly from heaven, and they proved to be correct. In this incident is the most obvious example of n Succorance being met by the one who, to the Joneses, never fails, God. A subsidiary element in this occurrence is n Religious Inclination. Of course, the example set by the older members of the family provided p Religious Training for Rufus.

He pointed out later that he felt himself a typical sinner when he was a boy. For although he enjoyed thinking that God liked him for all good deeds, he did precisely the things he knew he ought not to do. "As soon as I got with 'the other boys' I let the din of their suggestions of attractive things drown out the low whispers of the tender heart."[2] He

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[1] Ibid., p. 102.

[2] Ibid., p. 104.

even became the leader in boyish escapades on occasion. Always after the event was over, Rufus felt that he had gone back on his true self and had broken faith with the "One Person who knew him altogether."[1] In addition to the obvious n Blamavoidance and Superego, there is in this recital n Ambivalence: World or God?. To every person there are conflicting claims and attractions, and every person vacillates among the many demands to a greater or lesser degree. In the mystics this vacillation commonly took the form of worldly affairs in opposition to the call of God; this is the case in Jones's life.

At the same time he was receiving at home the positive influences of direction into the right paths, young Rufus was becoming educated to the world. He later told that he entered "with quite natural ease" into the village gossip and vulgarity.[2] During this period one of his most frequent companions was a young man, many years older, who might have been called "bad company." He had been a wild youth, had been in various cities, and had even served time in prison. It is unknown what he found in young Rufus, but young Rufus found him to be "full of anecdotes, lively, jovial, humorous, fascinating. I was flattered by his companionship and formed a real affection for him."[3] They sailed the lake together and were often becalmed until late at night. "At the time I was forever en-

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[1] Ibid., p. 104. [2] Ibid., p. 106. [3] Ibid., p. 106.

gaged in a battle of moral issues. Sometimes I lost and sometimes I won. Sometimes the issue was a trivial one and sometimes it was momentous."[1] In this relationship Jones responded to p Deference, Praise, Recognition shown by the young man and developed n Positive Cathexis with him as the object. But this relationship moved Jones into n Ambivalence: World or God? again.

He later believed that the turning point in his moral struggle as a youngster came one time when he had expected severe punishment. He had left his assigned chore of weeding the garden to go fishing with his friends. On his return, he expected a severe punishment, but instead his mother led him into his room where she knelt in prayer with him. In the prayer she portrayed the boy and man of her hopes, and how Rufus had disappointed her. Then she asked God to make him the boy and man he had been designed to be.[2] Here is a case of p Dominance-Nurturance going under religious colors. As the mother invoked the aid of God to make Rufus as her dreams were, the press must have been intense; in addition, his own n Blamavoidance and Superego was directing him the same way. All Rufus could do was capitulate, n Abasement, and comply, n Deference.

But even after the turning point in his moral struggle Jones felt himself to be leading a divided life, and the prob-

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[1] Ibid., p. 107. [2] Ibid., p. 109.

lems of Adolescence compounded the moral struggle.

> I was no longer a careless, happy-go-lucky boy, satisfied if only I had enough to eat and could play as many hours as I wanted to. . . . The harder I tried the more I knew I was failing. My conscience was as sensitive as a compass needle; it felt every deviation and recorded every sin, but there was no great ground swell within which kept me moving toward righteousness.[1]

Here is an adolescent driven by n Blamavoidance and Superego.

The picture of Jones during the subsequent weeks is very similar to the classic description of the movement toward conversion:

> What had been dim and vague in my long struggle had suddenly become sharp and clearly defined [in the course of some special revival services]. I was a poor, sick soul, unable to cure myself, and here the remedy was described. . . . Now I heard how a life gets completed and saved.[2]

Finally, he made his public confession of wanting to be a Christian and won his first spiritual victory. The victor was n Blamavoidance and Superego, for Jones gave up his n Autonomy, his need for control and direction of his own life, under the extreme demands. Under the influence of a strong n Succorance he surrendered, n Abasement, the control of his life to God.

But even yet young Jones found himself slipping back into his old ways. Always before he had felt that religion was the way to gain heaven. Now, after his surrender, he came to the conclusion that religion was something more.

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[1] Ibid., pp. 111, 112. [2] Ibid., p. 115.

> In some degree I realized that now I must be every day and in every place and under all sorts and conditions of life a new kind of person. I began to see that there was no immediate prospect of going to heaven, but instead of that an unescapable requirement upon me to be good here in the complex surroundings of this present world.[1]

This suggests that Jones grew in his concepts. With that growth came a change in need system; n Achievement was strengthened so that he retained some responsibility for the kind of life he led. But n Succorance still was present in the form of ultimate dependence upon God.

Rufus' Uncle Eli helped him realize that goodness of character is something that must be worked at. It "is something which is formed within as one faithfully does his set tasks, and goes to work with an enthusiastic passion to help make other people good."[2] Jones grew still more; here is n Nurturance, the need to help others and n Intensity was added to his system, also.

During the following winter Rufus went to feed the livestock early one morning and found that a violent storm had blown away the barn and almost everything in it. Before the day was over, however, the neighbors had decided to help to replace what was lost. "I saw . . . that the religion of these men was not merely an affair of the meeting house; not merely a way to get to heaven."[3] This is the recurring

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[1] Ibid., pp. 120, 121. [2] Ibid., pp. 121, 122.

[3] Ibid., p. 123.

theme of Jones's growing-up years: p Danger or Misfortune, leading in turn to an ever more sure conviction that the world is not dependable or predictable. In this particular incident he felt p Nurturance, Indulgence from the neighbors.

At thirteen Rufus went to a neighboring village to boarding school during the week. When he was sixteen he received a scholarship to the Friends School in Providence, Rhode Island. There he missed home:

> I longed for the old surroundings and companions and I did not know how to adjust to conditions and circumstances so absolutely unfamiliar. I dreaded the dining room most, with unknown girls in front of me and unknown boys on each side of me.[1]

Jones did not like the new, strange surroundings for two reasons possibly: they did not fulfill his n Succorance as the old surroundings had, and his n Sameness was strong. Probably n Rejection of the new companions became part of the need system.

At the new school, however, he came into contact with a teacher who opened new concepts of God to him. The teacher "carried us over from our childish idea of a God who worked from the outside like a mechanic to the higher conception of a God who works from within as a living creative energy."[2] With this new view Rufus won spiritual freedom. The teacher had ideas and ideals which he wanted his students to share; Jones probably felt this as p Dominance-Nurturance. He con-

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[1] Ibid., p. 132. [2] Ibid., p. 138.

ceivably had n Deference in regard to the teacher.

At Christmas Rufus went home to South China because neither he nor his mother could stand the separation any longer. In April he went home again, this time to his mother's funeral. "I had often wondered whether I should go on living if mother were to die, whether it would be possible to eat and drink, work and sleep, if she were gone."[1] Although he had considered the possibility of her death, he had confidence that the doctor would make her well again or that some other change would make her strong. "I clung like a drowning man to the vague hope that it might be a prolonged sleep, and that she would awaken and surprise us all."[2] Any death of a family member is a severe crisis. Impinging on Jones all at once were a strong p Lack or Loss, p Family Insupport, disruption of the family, and p Danger or Misfortune.

His mother's death provided a real test for Jones's religious faith. "Could a God be good who took away my mother? . . . Now I felt the ground going out from under this entire faith."[3] Jones's dependency needs, n Succorance, were not met, even by God at this point; consequently n Rejection of God was considered.

> The issue was determined, not by any one thing, not by any one sharply defined experience, but rather by the trend of my entire previous life. . . . It [his religion] was as much a part of me as the color of my eyes or my sense of space and

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[1] Ibid., p. 125. [2] Ibid., p. 126. [3] Ibid., p. 127.

time."[1]

The total trend of his life had been one of a religious bent and so n Sameness helped preserve his religious faith, n Religious Inclination. Some of the very elements of that faith, viz., his belief in immortality, his conviction of a God of love, his sureness of God, helped to maintain his belief and faith in this period of crisis.

Some time later the school passed through an epidemic of scarlet fever in which one student died. Jones was then taken ill and diagnosed as scarlet fever. When he was isolated, he was placed in "the spooky upper regions of the main building."[2] There, alone with a Bible, he spent an anxious day expecting to die soon. Fortunately, however, at the end of the day he was found to be free of the disease, and he rejoined his schoolmates. Since he thought he was seriously ill even though he was not, p Illness had its effects of reinforcing what had recently been brought home to him, viz., life is fragile and transitory.

Again at school in Providence young Jones was recognized as an unusual person. Students and teachers both gave him their respect and confidence. "This never in the least gave me a sense of pride or conceit, but rather touched me with wonder and humility."[3] He felt and appreciated p Deference, Praise, Recognition, which experience undoubtedly increased

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[1] Ibid., p. 127. [2] Ibid., p. 145. [3] Ibid., p. 147.

his self-image, but his good sense in n Abasement, prevented him from becoming proud about it.

By his second year in the Providence school Jones was "at home" there, happy and enjoying his social life and contacts with the other students. Particularly did he enjoy friendships with a group of girls who had been there the previous year.[1] Jones's need for human companionship, n Positive Cathexis, was great and continued so throughout his life. We may note that the dominant forces in his infancy and childhood had been the three women, his mother, his Aunt Peace, and his paternal grandmother. One biographer has pointed out that all his life Jones was "very dependent upon women for companionship, sympathy, and encouragement."[2] This need arose in childhood under the aegis of the three and continued at school in Providence. It is interesting to note that the three, who exerted p Dominance-Nurturance and p Nurturance, Indulgence upon young Rufus so that he developed a high n Succorance, were also the ones who exerted p Religious Training so that he transferred part of his n Succorance to the Ultimate, God.

After finishing two years at the school in Providence, Jones entered Haverford College from which he received the

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[1]Elizabeth Gray Vining, Friend of Life, the Biography of Rufus M. Jones (Philadelphia: J. B. Lippincott Co., 1958), p. 34.

[2]Ibid., p. 34.

A. B. degree in 1885; he was twenty-two. His favorite professor at Haverford urged him to write his senior thesis on mysticism; this he did. Thus he became well versed in the phenomenon which he had been observing in action in his family and in the Quaker meetings all his life. Jones was led by n Achievement to completion of school at Providence and graduation from Haverford. The favorite professor had ideals which he wished Jones to fulfill, p Dominance-Nurturance. Jones, on the other hand, exhibited n Positive Cathexis in his friendship for the professor and n Deference in accepting the goals set for him. Possibly n Succorance and n Blamavoidance and Superego came into play here also.

Upon completion of the degree, the choice of life's work faced Jones; he had two major alternatives, to go on to graduate school or to teach in a small Quaker boarding school in upper New York. Under the influence of his Aunt Peace, he came to see the choice in terms of the kind of person he would like to be and chose the boarding school.[1] Again appeared the elements of p Dominance-Nurturance, n Deference, and n Succorance. To Jones--and perhaps Aunt Peace--all things were eventually viewed as questions of the kind of person he would like to be, n Blamavoidance and Superego.

While teaching at the boarding school Jones began to have trouble with his eyes, suffering from inflamed lids and

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[1] Ibid., p. 43.

aching eyes.[1] The influence of p Illness tended to increase n Succorance again.

At the boarding school Jones met Sarah Coutant, another young teacher; their friendship grew. Through the year he had decided to let time decide their future relationship, but in the crisis of parting at the end of the spring term and under the influence of her tears, he impulsively proposed. But after getting home to South China, he wrote that they ought to wait until they were absolutely sure of one another. Further, they ought to keep their thoughts secret until that time.[2] The relationship grew because of Jones's n Positive Cathexis; n Nurturance forbade his letting the girl cry. He wanted to do whatever he could to comfort her, and this took the form of proposal!

Under the influence of several family members including Aunt Peace and Uncle Eli, who knew nothing of Rufus' proposal, he prepared to spend the next year abroad in study. But before he sailed, he took a trip up the Hudson River to bid "Sallie" good-bye.[3] A strong n Achievement directed Jones's behavior; it even superseded n Positive Cathexis in relation to Jones and his fiancee.

In London the important Quaker, Bevan Braithwaite, met young Jones and paid him the greatest sort of compliment. He kissed his hand when they bade farewell. "I considered [it]

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[1] Ibid., p. 45. [2] Ibid., p. 46. [3] Ibid., p. 47.

as a Jacob's blessing from an old Patriarch."[1] Here again is p Deference, Praise, Recognition.

Still Jones was in doubt about his life's work; never could he gain the conviction he sought about what he should do with his life. Indeed, this had been one of the reasons behind the trip abroad--to help settle his thoughts. He visited France after England and while he was at La Paillette, he had a great mystical experience:

> I was on a solitary walk, absorbed with my thoughts about the meaning and purpose of my life, wondering whether I should ever get myself organized and brought under the control and direction of some constructive central purpose of life, when I felt the walls between the visible and the invisible suddenly grow thin, and I was conscious of a definite mission of life opening out before me. I saw stretch before me an unfolding of labor in the realm of mystical religion, almost as clearly as Francis heard himself called at St. Damiens to "repair the Church." I remember kneeling down alone in a beautiful forest glade and dedicating myself then and there in the quiet and silence, but in the presence of an invading Life, to the work of interpreting the deeper nature of the soul and its relation with God.[2]

In summary, Jones was a boy of unusual native intellect who received appreciation of himself and his abilities from the earliest years. From birth those around him impressed upon him the goals and ambitions they had for him and trained him in religion in the best possible way--example and participation. His natural environment was one that taught him,

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[1] Ibid., p. 50.

[2] Rufus M. Jones, The Trail of Life in College (New York: The Macmillan Co., 1929), pp. 159-160.

through disaster and illness, the fact that this world is transitory and undependable. Conversion, the outward commitment of his life to God, helped him solve the moral struggle of his life, but it was re-opened by the death of his mother. After surviving that struggle, he had to face the struggle of decision on life's work. He was unable to reach an integrated life until he participated in the great unifying process of the mystical experience, in which the "invading Life" met in a dramatic and ultimate way his dependency needs. From then on his life had direction, effectiveness, and power.

CHAPTER VI

CONCLUSIONS AND RECOMMENDATIONS

1. Conclusions

Almost three-quarters of a century ago William James wrote: "However closely psychical changes may conform to law, it is safe to say that individual histories and biographies will never be written in advance no matter how 'evolved' psychology may become."[1] The complexities of human life and the endless numbers of permutations in which the countless factors can occur make it impossible to predict the progress and outcome of any given human life. The nature of research, which requires focusing on only a few of these countless factors, causes results to be meagre and fragmentary, to indicate trends, possibilities, and proclivities. So it is with this study.

i. Re-orientation of Lives

All human beings face mental and emotional problems and crises of varying severity which they attempt to solve in varying ways. The results of this study suggest that the typical mystic has conflicts and crises which largely are concerned with meeting his dependency and/or superego needs.

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[1] The Principles of Psychology (Dover ed., New York: Dover Publications, 1950 [1890]), Vol. II, p. 576, fn.

A typical solution for the mystic is a re-orientation of his life, through the mystical experience, more completely toward God, who for him is the ultimate source of dependability and morality.[1] God and what the mystic considers union with him become the very center of his religion and life; all other values are subordinated to them. The mystic can re-orient his life about God because he has had the influence of religious training so that God and a religious outlook are integral parts of his approach to life. On the other hand, whether the schizophrenic has solved his conflicts and crises remains undetermined, but from this study it seems apparent he has not necessarily re-oriented his life toward God.

ii. Relation of the Mystic to God

To the typical mystic God is a psychic reality built into both his need and press systems. He turns to God as the only one in the universe whom he considers dependable and constant, and he believes God to impose requirements on him in the form of morality, worship, etc. The question of the objectivity of God is of no concern here since the important thing is the "beta" press, the press as apperceived by the subject.

iii. Religious Training

Every mystic studied showed the element of religious training in his psychological background. In addition, the

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[1]See, e. g., supra, pp. 107, 108, 130, 131.

thirty-five unanimously exhibited the need of religious inclination. From the data[1] it seems the important aspect is that the religious training given the young mystics-to-be was not of the "pour-in-the-contents-from-the-outside" type. In almost all cases the training was primarily that of example and only secondarily of precept, and in almost all cases the mystics came from homes where religion played a vital role, not only a formal role. As evidenced by the fact that all mystics later showed the religious inclination need, we may assume that this religious training was not apperceived by the mystics-to-be as coercive, demanding of them, but instead eductive, encouraging, and enlightening.

iv. Dependency

As shown by the confirmed hypotheses four and five[2] the typical mystic as shown by this study is a person who has reason to distrust other humans, the permanence and dependability of material things, and the durability of his own life. The lack of emotional support by and stability in the family--part of the life of almost all the mystics--contributed to a dependency need. Thus the mystic has the dependency need, but cannot find earthly satisfaction for it. When the element of a strong superego--"I must not do wrong or else some one and/or

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[1]It should be noted, however, that there tends to be a predilection among the mystics' biographers in favor of religion and religious training.

[2]Supra, pp. 75, 76.

thing will become angry and punish or disappoint me"--is added to the conflict, its severity is multiplied. Under the influence of his earlier religious training and his religious inclination, the mystic quite naturally turns toward the one who for him never fails nor falls, God. In God the mystic finds the one who, he feels, can satisfy his dependency needs, receiving succorance and understanding. For example, when lonely, Teresa identified herself with the lonely and forsaken Christ in Gethsemane. In drawing unto God dramatically and completely through the extreme mystical experience, the mystic seems to integrate his personality around a new focus with a new value system. There are a new orientation of his life and an integration of the conflictual factors of his personality, according to reports made by the mystics.

v. Similarities between Mystics and Schizophrenics

This study provided some empirical substantiation for the impressionistic comparisons of mystics and psychotics which were the germ of the study.

As noted above, the typical mystic is a dependent person; almost exactly the same etiology of dependency can be traced for the typical schizophrenic.[1] Both groups have strong superegos as well. Typically, members of both groups were found to be seclusive people, withdrawing from society in varying degrees. Both mystics and schizophrenics have abnormal views

[1]See hypotheses four, five, and six, pp. 75-77.

of "reality."[1]

vi. Differences between Mystics and Schizophrenics

In this study a start has been made toward identifying the differences in environmental backgrounds and developmental progress of mystics and schizophrenics.[2] One of the major differences is the fact of religious training. It seems that the typical mystic has received more intensive religious training of a different kind than has the typical schizophrenic.[3] In the main, religion appears to have been a family-wide concern in the mystic's background and something imposed upon the schizophrenic. Religion in the family of the former was a force, of the latter a form.

Although typically both the schizophrenic and the mystic have had insecure childhoods, the insecurities stem from seemingly significantly different sources and are of seemingly significantly different types. The natural part of the mystic's environment, that part beyond human control, is undependable, i. e., there are accidents, illnesses, dangers, misfortunes; likewise, the human part is unpredictable, i. e., there are elements of harshness and rejection as well as ele-

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[1]See e. g., White, op. cit., pp. 568-571, and Clark, op. cit., pp. 273, 274.

[2]See hypotheses seven through eleven, pp. 77-80.

[3]However, probably there is a bias pro religious training in the mystics' biographical records and at best neutral toward, if not con, religious training in the schizophrenics' hospital records. This may account for the apparent difference.

ments of appreciation and nurturance. The natural part of the schizophrenic's environment is undependable also; but, in contrast, the human part lacks positive factors. None of the four positive factors, p Religious Training, p Dominance-Nurturance, p Nurturance, Indulgence, and p Deference, Praise, Recognition, appeared in the background of the typical schizophrenic; they all appeared in the background of the mystic. Indeed, in more than half the schizophrenics who exhibited p Dominance-Nurturance it was due to overprotectiveness, which, according to White,[1] is one of two patterns of mothering typical to schizophrenics.

This study showed that the typical schizophrenic has almost no human relationships. Rather than a need for others, it seems almost as though he has a need not to have human relationships. In contrast is the typical mystic, who, it is true, withdraws from others, but does so in order that he might come to God. Perhaps because of the fact that early he received the press of some good relationships, the mystic can and does form some strong relationships with others. It is noteworthy that his secondary orientation--after that toward God--is toward others. This is shown in the confirmation of hypothesis nine.[2] Apparently, through their relationships with God, who they felt required certain things of them, the mystics were able to re-enter and live successfully in the

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[1] Op. cit., p. 563. [2] Supra, p. 78.

world although still regarding it as undependable, transitory, and inimicable. In contrast were the schizophrenics, who lost practically all contact with society. White has suggested a possible explanation of the difference:

> So long as interest is maintained in some form of constructive activity--art or writing, for example [or religion?]--there may be a chance that the person will find his way back along the lines of his specialty to social acceptance and participation.[1]

vii. Confirmation of Boisen's Theory

The results of the study seem to confirm Boisen's suggestion that the religious experience is a personality-integrating one in the face of crises[2]--at least as far as the mystical forms of religious experience are concerned. In almost all of the mystics studied there were elements of mental conflict and divided, almost purposeless personalities before the mystical experience and integrated purposeful personalities afterward.

viii. Personality Fulfillment

Having given the early conflict-producing situation, unmet dependency needs, and a strict superego, the stage is set for a severe mental and emotional struggle. According to Boisen, the schizophrenic--depending on the particular type--either flees the struggle and drifts, projects the problem onto others and adopts a rigid way of life, gives up the struggle in defeat, or shuts out the world in order to fight the

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[1] Op. cit., p. 555. [2] Supra, pp. 13, 14.

battle.[1] He attempts to meet the conflict in the way he knows best and for which he is best prepared; he fulfills his personality as best he can. Likewise, the mystic: adding religious training, an outward orientation, and others' appreciation to the conflictual elements sets the stage for a severe mental and emotional struggle. The typical mystic enters the struggle and then turns to God for help. The mystic, too, attempts to meet the conflict in the way he knows best and for which he is best prepared. So he, too, fulfills his personality as best he can--in the mystical experience.

2. Recommendations for Further Study

i. Relating to Delinquency Studies

This study has been concerned with factors associated with the psychological backgrounds of the developing mystics. Because of several points of seeming great similarity the psychological backgrounds of a group of psychotic mental patients were analysed using the same schema. It would be useful to relate mysticism to a still broader spectrum of human experience through the study of other groups using the same schema.

Sheldon and Eleanor Glueck's studies[2] suggest points of similarity between the backgrounds of delinquents and mystics.

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[1]Boisen, op. cit., pp. 40-42, 148.

[2]E. g., Unraveling Juvenile Delinquency (New York: The Commonwealth Fund, 1950) and Predicting Delinquency and Crime (Cambridge, Mass.: Harvard Univ. Press, 1959).

In their main study the Gluecks compared 500 delinquent boys with 500 non-delinquents, who were matched on points of age, intelligence quotient, ethnic-racial derivation, and residence in underprivileged areas. They found:

> The delinquents as a group are distinguishable from the non-delinquents: (1) physically, in being essentially mesomorphic in constitution (solid, closely knit, muscular); (2) temperamentally, in being restlessly energetic, impulsive, extroverted, aggressive, destructive (often sadistic)--traits which may be related more or less to the erratic growth pattern and its physiologic correlates or consequences; (3) in attitude, by being hostile, defiant, resentful, suspicious, stubborn, socially assertive, adventurous, unconventional, non-submissive to authority; (4) psychologically, in tending to direct and concrete, rather than symbolic, intellectual expression, and in being less methodical in their approach to problems; (5) socio-culturally, in having been reared to a far greater extent than the control group in homes of little understanding, affection, stability, or moral fibre by parents usually unfit to be effective guides and protectors or, according to psychoanalytic theory, desirable sources for emulation and the construction of a consistent, well-balanced, and socially normal superego during the early stages of character development.[1]

Although the variables as defined in the Gluecks' study are not directly and exactly translatable into Murray's variables, certain relationships between them can be detected. Likewise, certain similarities and differences between mystics and delinquents are suggested.

There are very few data regarding the physical make-up of the mystics; thus it is impossible to compare them with

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[1] Unraveling . . ., pp. 281, 282; italics and Roman type have been interchanged.

delinquents at this point. But where data are available, certain comparisons suggest themselves. It seems that the typical mystic, as he is pictured in the analyzed need systems, is very unlike the typical delinquent temperamentally, psychologically, and in attitude. There are similarities at the point of early environmental press or in Gluecks' terms, "socio-culturally." Although homes in both groups seem to lack understanding (mystics: p Rejection, Unconcern, Scorn) and stability (mystics: p Family Insupport), the mystics did experience affection (p Dominance-Nurturance and p Nurturance, Indulgence) and moral fiber (p Religious Training) in their parents.

A more detailed and accurate system of correlation of the Glueck and Murray variables, necessitating, perhaps, complete analyses of the two sets of variables, would enable the direct comparison of mystics and delinquents in the same manner as the comparison of mystics and schizophrenics. In this way, those factors which are associated uniquely with mysticism can be further identified, substantiated, and refined.

ii. Relating to Non-mystical Religious Leaders

Another group with whom comparisons would be useful is that of non-mystical religious leaders--because of their religious orientation and an apparent lack of cataclysmic experiences. It seems that a study of the lives of this group would help further define the relationship between the religious outlook and mysticism.

iii. Relating to Perceptual Abilities

Many of the mystics in this study were noted for their superior abilities in perception. This suggests a possible relationship between perceptual skills and the way "reality" is perceived. Is there a factor of heightened sensitivity which opens a new realm of reality to the mystic and the schizophrenic? A study of sensitivity in the mystics, the schizophrenics, the delinquents, and the non-mystical religious leaders would help answer the question and identify the differences among these groups.

iv. Relating to Constitutional Body Types

William H. Sheldon's studies of the relation of physique to personality[1] suggest still another factor that might have some relationship to mysticism--the constitutional body type. Is there a particular physique that finds expression in mysticism? However, this is an area closed to investigation at present since there is a scarcity of data regarding the mystics' body types. Nevertheless, this is a possibility for the future if each generation preserves this data on its mystics.

3. In Retrospect

If one may be permitted a personal observation at the end of such a study, the writer concludes with a sense of

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[1] E. g., The Varieties of Temperament (New York: Harper & Brothers, 1942).

frustration at the limited results in view of the great aims and hopes with which the study started--finding a few factors uniquely related to, perhaps even causal of, mysticism. Instead, he found a number of factors, some impinging upon and some coming from within the developing mystic, none of which authoritatively can be said to cause mysticism or even be related with it uniquely. Yet there are certain trends traceable and associations to be shown. Perhaps this is all that can be hoped for, the human personality being as variegated and complex as it is. The broader problems of consciousness and determinism must be solved before the problem of mysticism can be disposed of finally, and they have occupied men for centuries.

APPENDIX

DEFINITIONS OF TWENTY-SIX FACTORS OF INVESTIGATION[1]

1. p Family Insupport. A basic necessity for physical existence is the continued presence of solid support (terra firma), something that is wide and stable on which to lie, stand or walk. Loss of support is a press that always arouses fear in an infant and an earthquake may cause insanities of fright in adults. For a human child a supporting family structure is equally important since the satisfaction of all the child's needs depends upon it. First it is the mother who gives the child physical support (embraces it, puts it in its cradle, tightly tucks in the enfolding sheets), who feeds and cleans the child at regular intervals. Later, father and siblings contribute to the pattern of the child's universe. Family Support . . . is exemplified by a consistent, stable regular, dependable routine of devoted parental behaviour. Under these conditions the child can count on a constant tpmo schedule which provides periodic assistance for the gratification of its basic needs. No learning is possible in a chaotic world. As Pavlov has shown in dogs, ambiguities of meaning lead to neurosis. To supply orderly tender devotion the parents must themselves be stable: happily united and secure. And to this a relatively solid surrounding culture is conducive.

Since a lack or loss of support (p Insupport) is more arresting than its opposite, we have chosen to view the family situation from the former standpoint. And under Insupport we have included the chief occurrences which disrupt for the child the sameness, regularity, consistency, or dependability of family life. The family's disorganization can often be attributed to disturbing social influences: financial panics, political upheavals, confusion and war (social insupport), but usually the child

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[1]All definitions except n 38, n Ambivalence: World or God?, are taken from Murray, op. cit., pp. 292-359. N Ambivalence: World or God? was defined especially for this study.

experiences these only indirectly. The more immediate factors are: periods of separation from one or both parents (involving changes of discipline), illness of a parent (which incapacitates the nurturant object and engenders worry), death of one or both parents, discord and quarrels between the members of the family, separation or divorce of the parents, irregular and capricious discipline by one or both parents, lack of congeniality with father or mother and family poverty sufficient to arouse feelings of insecurity in the household. The descent of family status should also be listed here. Since all children are more or less helpless such deprivations of assistance, particularly if they come abruptly and unexpectedly, are liable to arouse the anxiety of Succorance (feelings of insupport). There may be an underlying apperception of p Danger with a ready n Harmavoidance, or a fear that the elementary positive needs will not be satisfied. In an adventurous child, however, one in whom p Support is sometimes apperceived as a barrier, the loss of an unnecessary and perhaps restricting object does not come as a frustration of the Succorance drive, but as a gratification of the need for Autonomy (free motility). Thus when traces of p Insupport appear in the memories of a subject we may suppose the following: 1, a need for Succorance with fixation (dependence) upon former nurturant objects (cathexis of the past), 2, a need for Harmavoidance with fears directed towards open spaces, distances, darkness and strangers; and possibly, 3, a high tendency for Sameness (contraction of the field of locomotion) together with a low need for Autonomy against restraint.

We have found it convenient to distinguish p Rejection (a cold, unloving, neglectful parental attitude) from p Insupport, despite the fact that the two are often combined and that p Rejection by itself is apt to provoke feelings of insecurity. For a number of reasons, however, the two press should be considered separately. For example, one may find orderly stable households in which expressions of love are lacking as well as the opposite: loving, indulgent parents who provide their children with no constant pattern of behaviour and sentiment. The first press of Insupport is the expulsion from the womb, the second is weaning and the third comes when the child is expected to walk unaided. Later, he is pressed to wash, dress and feed himself without assistance, and subsequently it be-

comes necessary for him to go greater distances alone: to walk to school or do an errand in the village, to pass a house where a dog will terrifyingly bark at him, to risk an encounter with a gang of toughs, to meet strangers, to go at bedtime into a dark room peopled with ghosts, and so forth. Thus, 'growing-up' involves a graded series of removals of support, and if a firm resilient structuration of personality is to result these removals should not be too alarming or too abruptly imposed.

1a. p Family Insupport: Cultural Discord. This is the condition that exists when the parents practice and teach a culture that is different from that of the locality in which they live, or when there are differences between the parents in respect to the culture which they represent to the child.

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1b. p Family Insupport: Family Discord. Disagreements and quarrels between the parents confuse and shake the balance of a child. They make a gap between his feet. He may become emotionally involved, take one side or the other and have a constant feeling of insecurity.

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1c. p Family Insupport: Capricious Discipline. When a child is exposed to an incalculable and irrational discipline--severity alternating with indulgence--it is hard for him to develop a stable character. Conditions provided by very emotional parents are classed here.

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1d. p Family Insupport: Parental Separation. Separation or divorce of the parents is not uncommon. It usually comes after a period of quarrelling. It is apt to divide the child within himself and engender a feeling of insecurity.

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1e. p Family Insupport: Absence of Parent. One or both parents may be away from home a great deal, or the child may be left with relatives or be sent away to school. If the parents are divorced the child may be deprived of the support of one parent, usually the father.

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1f. p Family Insupport: Parental Illness. One or both of the parents may be chronically ill; a neurosis or psychosis being especially disrupting.

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1g. p Family Insupport: Death of Parent. The death of a parent during a child's impressionable years may disjoint his life. The death of the mother is usually more disturbing than the death of the father.

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1h. p Family Insupport: Inferior Parent. The father or mother may be inferior in one or more respects (physical, economic, social, intellectual) and on this account, be unable to win the attachment and respect of the child. The father, for example, may be a drunkard or a bankrupt. Perhaps the most important item in this category is Caste Inferiority, involving both parents.

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1i. p Family Insupport: Dissimilar Parent. A child may feel that he has nothing in common with his parents (mother and/or father). He may realize that their interests, sentiments and aims are quite different from his own, that they do not understand him and cannot share his point of view. In other words he does not find his parents congenial.

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1j. p Family Insupport: Poverty. If the fam- is in straitened circumstances, the child will necessarily be deprived of many advantages that other children enjoy. Moreover, his parents may worry a great deal about money and he may become infected with their feeling of insecurity.

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1k. p Family Insupport: Unsettled Home. Frequent changes of environment do not allow the child to familiarize himself with any fixed conditions. Friendships are unstable and it may even be hard to form regular habits.

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3. p Lack or Loss. The events in this category border on those under p Family Insupport, as it is usually due to the parents' poverty or absence that

the child does not receive enough nourishment or toys, or does not meet other children of its own age. For the same reason this press is related to the press of Rejection: the unloving parent. If the child really wants something that it does not get it commonly attributes it to a wilful deprivation on the part of one or both parents. Here we are apt to imagine that the original frustration was oral: being kept waiting for food, interference with thumb-sucking, weaning and so forth.

3a. p Lack or Loss: Nourishment. Because of poverty (p Family Insupport) or illness a child may receive insufficient food or drink. He may long remember his hunger or thirst. Also it has been supposed that if the mother's milk disagrees with the child or if it is insufficient or if the child is allowed to cry for a long time before it is fed or if weaning occurs abruptly the child may conserve a dim impression of the lack of food.

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3b. p Lack or Loss: Possessions. A child may be given very few toys to play with or its toys may be taken away. The parents may use dispossession as a form of punishment; or the child may lose a valued object. Perhaps for the S[ubject] to apperceive his lack, it is necessary that another child in the neighbourhood have more or better toys than he. When such episodes are remembered and recounted we may suppose that the S[ubject] has, or once had, a high n Acquisition or n Retention.

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3c. p Lack or Loss: Companionship. An only child or a child brought up in an isolated region (barren environment) may suffer from the lack of playmates, or if he has playmates, they may leave him. The death or departure of a friend may be felt as an irretrievable loss.

.b. . . . . .

The apperception of this lack is supposedly due to the n Affiliation, which may, however, be inhibited by the n Seclusion or the n Infavoidance.

3d. p Lack or Loss: Variety. Here we group conditions that provide little change, gaiety or stimulation. The child is subjected to a barren home environment. Its activities are restricted and

life becomes monotonous. This situation borders on the lack of possessions and companionship. It is based, supposedly, upon a frustration of the need for Play and of the tendency for Change.

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5. p Rejection, [Unconcern, Scorn]. Here we subsume all instances of lack or loss of parental love: the mother or father who does not cherish the child but instead disregards, neglects, scorns, repulses or abandons it. The occurrence of p Rejection among the subject's memories naturally suggests n Succorance. The original trauma may have been birth (expulsion from the womb) or weaning (frustration of sucking). This is perhaps the most important of all press in the life of a child. In some degree it is universally experienced, for if the child is to become self-reliant the parents must gradually curb the expressions of their solicitous concern. Other events, such as the birth of another child, also conspire to bring about, even in the most loving parents, a diminution of displayed devotion. This press is closely associated with p Family Insupport and p Aggression. It would be possible, though I believe inadvisable, to put p Rejection on a single continuum with p Nurturance. A special sub-heading p Social Rejection (unpopularity with one's contemporaries) may conveniently be added here.

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10. p Dominance, [Coercion, Prohibition]. This covers all barriers to free motion and all persuasions and coercions to action as well as other modes of strong influence. Aggression or Nurturance may accompany these. Here are classed the parents who impose a definite system of social conduct: responsibilities and prohibitions. The system is mostly made up of laws that limit Autonomy, but they may be enforced without punishment, by kindly instruction and example.

10a. p Dominance: Discipline. This press is measured in terms of: height of imposed ethical standard, definiteness and rigidity, consistency of application.

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10b. p Dominance: Religious Training. Here we have to do with the parents' inculcation, by act or precept, of religious ideals.

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11. Fp[1] Dominance-Nurturance. This is the fusion that occurs in most parents: the attempt to guide the child benevolently along the path of adaptation. Sometimes a parent, perhaps as a counteraction to his (or her) own frustrations in life, attempts to impose his (or her) unrealized ideal. Sometimes a parent, starving perhaps for affection, attempts to cling to the child. Sometimes a parent is of a worrying sort and for his or her own peace limits the activity of the child.

11a. Fp Dominance-Nurturance: Parental Ego Idealism. Under this heading may be classed the attempts of a parent to influence a child by suggestion and persuasion towards a certain goal of high achievement. The influence may come through the mother or the father. Often it is the case of a parent who hopes that the child will attain heights that he or she (the parent) failed to attain. Thus a child may be impelled to accept a very high Ego Ideal. Common forms of achievement urged upon children are physical, economic, vocational, caste, intellectual, aesthetic.

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11b. Fp Dominance-Nurturance: Possessive Parent. Here are classed the parents who are tenacious of their child's affection and jealous of his playmates and, later, of those upon whom he bestows his love.

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11c. Fp Dominance-Nurturance: Over-solicitous Parent. The anxiety of some parents about the well-being of their child leads them to limit his activity and thus perhaps impede the growth of his independence. The chief parental fears are those having to do with: physical injury, sickness and bad influences.

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12. p Nurturance, [Indulgence]. Here are classed examples of cherishing parental affection, leniency, sympathy, generous bestowals (gifts) and encouragement (acclaimance). The extreme of this is 'spoiling' a child.

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[1]"F" indicates a fusion of two more elemental factors into a new unitary factor; see Murray, op. cit., p. 86.

14. p Deference, [Praise, Recognition]. A child may be given a great deal of recognition and praise by his parents or he may enjoy the obedient respect of a younger sibling or of his contemporaries. He may be an acknowledged leader, be elected captain of a team, receive prizes and honours. A girl may likewise be commended by her elders, achieve distinction and be greatly admired (p Deference, Social).

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17. p Deception or Betrayal. Some elders deceive a child by concealing facts or telling lies; or disappoint him by betraying his affection or not fulfilling promises that they make. As a result the child may become unduly skeptical or cynical, a disbeliever in the honesty and good intentions of others.

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18. p Illness. Frequent or prolonged illnesses may readily increase the n Succorance in a child, since to be cared for in bed (spoiled by adults) re-establishes to a varying degree the infantile state of dependence. Suffering makes some children fretful and whiney (Fn Suc Agg) and weakens them, so that they are less fit to compete physically with their fellows. This engenders timidity and inferiority feelings. Narcisensitivity is apt to be high in children that have been sick. Lying in bed, however, may promote mental activity: Endocathection, intraception and Projectivity.

It is supposed that an illness with a specific pattern of visceral effects leaves traces in the brain, which will be integrated with whatever fantasies are occurring at the time, whether or not these fantasies have been engendered by the illness. It is further supposed that if later these fantasies recur, one or more of the once-concomitant symptoms may be exhibited. There is reason to suppose that fantasies are intermediate links between physiological processes and conscious attitudes.

18a. p Illness: General, Prolonged or Frequent.

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18b. p Illness: Nervous. Morbid anxiety, a neurotic symptom, hysteria, a nervous breakdown, as well as an out-and-out psychotic episode, may be grouped in this category.

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18c. p Illness: Respiratory. Whooping cough, bronchitis, pneumonia, and asthma are common afflictions in this group.

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18d. p Illness: Cardiac. Congenital disease, valvular insufficiency from infection, intermittent tachycardia, and irregular nervous heart are among the most frequent occurrences in this class.

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18e. p Illness: Gastro-intestinal. The gastro-intestinal tract is subject to a great variety of disturbances, many of which are dependent upon irregularities of autonomic action which, in turn, may be engendered by emotional fantasies. Spasms and dilatations may occur at any one of several points from the mouth to the anus. We are familiar, for instance, with pylorospasm and Hirschsprung's disease in children. For all ages the commonest symptoms are: loss of appetite, nausea, vomiting, colic, diarrhoea and constipation.

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18f. p Illness: Infantile Paralysis. This illness commonly provokes (as a reaction to the trauma) rather marked counteractive efforts: strivings to compensate for and rise above the disability.

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18g. p Illness: Convulsions. There are a variety of causes of convulsions in children--high temperature, for example,--some of which may be related to a parasympathetic insulinization of the blood. Convulsions naturally suggest temper tantrums, hysteria and epilepsy.

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1. [n] Positive Cathexes. Children may become enduringly attached to certain objects: father, mother, sibling, animal, thing. They join such objects, play with them and relish their company, cling and adhere, conserve and protect them. They dislike the loss or dispossession of the object and are annoyed by the intrusion of a competitor.

1a. [n] Positive Cathexis: Supra: Mother. Most

subjects in our group praised their mother.

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1b. [n] Positive Cathexis: Supra: Female. Some children, receiving more nurturance from some other older woman than they do from their mother, become attached to the former. It may be a nurse, grandmother, aunt, teacher or family friend. The mother substitute is very apt to be one who encourages the child and guides it towards a new path of achievement.

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1c. [n] Positive Cathexis: Supra: Father. The father is commonly cathected as an exemplar by the boy and as a love object by the girl.

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1d. [n] Positive Cathexis: Supra: Male. An important stage in the development of a boy comes when he finds an older boy or man whom he can accept as an exemplar. The latter functions as a substitute father, providing another focus for the development of an Ego Ideal or Superego. In young girls, an older man is not infrequently the first object of erotic fantasies.

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1e. [n] Positive Cathexis: Supra: Brother. An older brother may function as an exemplar or love object.

1f. [n] Positive Cathexis: Supra: Sister. A cathected older sister may determine the pattern of a boy's later love life. For example, he may be habitually attracted by women with a somewhat dominant attitude.

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1g. [n] Positive Cathexis: Infra: Brother. Love for a younger brother is usually a sign of Nurturance, but the Nurturance may, in turn, be a contrafaction of Aggression.

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1h. [n] Positive Cathexis: Infra: Sister. Love for a younger sister is indicative of Nurturance fused perhaps with Dominance.

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1i. [n] Positive Cathexis: Contemporary. Here

we have to do with a focal friendship that endures long enough to modify the personality. Such a friendship may, as Freud affirmed, be based upon repressed homosexuality, but in our experience most of these synergies manifest affiliation with no suggestion of erotic (sensuous) excitement.

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1j. [n] Positive Cathexis: Animal. Children commonly enjoy playing with animal pets. Sometimes they become affiliated and identify themselves in fantasy with a particular kind of animal, empathizing with it and imitating it. They like to read stories about it, draw or model it, collect pictures or reproductions of it.

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1k. [n] Positive Cathexis: Possessions. Some children become very much attached to their toys or other possessions. Interest may become concentrated upon a single object or a single type of object (fetishism). Often the inanimate object takes the place of an animal or human being. A little boy, for example, may treat a Teddy Bear as if it were another child, play with it throughout the day, order it about, and take it to bed with him, clutching it as he goes to sleep.

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3. n Deference. Respect for authority, the desire to please parents and elders, the readiness to co-operate and comply, as well as the enthusiastic cathection, acclaimance and emulation of a distinguished person are grouped in this class.

3a. n Deference fused with n Blamavoidance: Compliance (vide n Blam). Respect and obedience to an allied authority may be classified here, the emphasis being upon an eager and trusting discipleship.

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3b. n Deference fused with n Affiliation: Respect. . . . Friendships commonly develop out of subject's admiration for a superior allied object. Here the S[ubject] attempts to please the O[bject], hoping that an enduring friendship will ultimately be established.

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3c. n Deference fused with n Nurturance: Devotion (vide n Def). This describes a particular willingness to comply to the requests of a parent or elder when the latter is unwell or unhappy and appeals to the subject's pity. Obedience is the presenting phenomenon, but it is based upon compassion.

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3d. n Deference fused with Ego Ideal: Emulation (vide Ego Ideal, n Ach). Under this heading may be classed: admiration for a hero and the emulation of his sentiments and aims, and on this basis the development of a determining Ego Ideal.

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3e. n Deference: Suggestibility. This applies to manifestations of suggestibility (gullibility and imitation) provoked by mildly cathected objects (a stranger or casual acquaintance). Since this phenomenon occurs unconsciously, one does not expect to find [explicit] reports of it in autobiographies.

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4. n Nurturance, a parental or helpful attitude towards inferiors.

4a. n Nurturance: Sympathy and Aid. Evidences of kindness and compassion and of the willingness to exert oneself in behalf of others are classed here. The cathected object may be an animal.

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4b. n Nurturance fused with n Affiliation: Kindness. . . . Here the emphasis is upon a benevolent compassionate attitude which precedes and perhaps determines the choice of an object as friend. . . .

4c. n Nurturance fused with n Deference: Devotion (vide n Def). Here may be grouped instances of devotion and sympathetic helpfulness towards an admired superior object (a tired, ailing or aged parent).

5. n Succorance. This describes the need for or dependence upon a nurturing object that must be always at hand or within call in case the S[ubject] wants anything: food, protection, assistance, care, sympathy, undivided devotion.

5a. n Succorance: Crying. Crying is the most effective mode of calling the mother or arousing her sympathy. It may persist as an emotional reaction which serves a variety of needs.

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5b. n Succorance fused with n Affiliation: Dependence. . . . The manifestations of anaclitic love (childish dependence on an adult) are classed here. Affectionate adherence, seeking protection, cuddling and homesickness are among the common signs.

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5c. n Succorance fused with n Harmavoidance: Appealance (vide n Harm). One of the commonest reactions of a child in the face of danger is to call (Appealance), run or cling to (Adherence) an allied object: a parent or some safe haven.

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6. n Harmavoidance. The 'shock' reaction to sudden stimuli, withdrawal from painful or fearsome impressions and all avoidances and flights from physical danger are put into this class. Evidences of general timidity and apprehension are put into one class (6a) and the more common specific fears (phobias) under separate headings into another (6d).

6a. n Harmavoidance: Timidity. When a child is described as being timid but no mention is made of a particularly feared object, or when there are a great variety of objects that are habitually avoided, the subject is given a positive mark on this variable.

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6b. n Harmavoidance fused with n Succorance: Appealance (vide n Suc). To this category may be assigned occasions of pain and fright that cause the S[ubject] to cry out for help.

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6c. n Harmavoidance: Nightmares. Frightening dreams are put in a separate category. When the imagined object of fear is named the nightmare is also classified as a specific fear (6d).

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6d. n Harmavoidance: Fears. Children are apt

to develop specific fears for one or another object or situation. Fears of insupport are supposedly related to the anxiety of helplessness and thus, in some cases, to the birth trauma. Fears of assault may be related to guilt and the fear of parental punishment.

6d. i. n Harmavoidance: Fears: Insupport, Heights and Falling.

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6d. ii. n Harmavoidance: Fears: Insupport, Water.

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6d. iii. n Harmavoidance: Fears: Insupport, Darkness.

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6d. iv. n Harmavoidance: Fears: Insupport, Fire.

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6d. v. n Harmavoidance: Fears: Insupport, Isolation. Here we refer to situations in which the S[ubject] finds himself alone in a solitary place or in a crowd of strangers. This usually signifies a high n Succorance with dependence upon the supporting presence of a parent.

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6d. vi. n Harmavoidance: Fears: Assault, Lightning. Lightning may sometimes be taken as 'the wrath of God' (Se [superego] and n Blam) or as parental retaliation.

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6d. vii. n Harmavoidance: Fears: Assault, Animals. The fear of small animals may be determined by the fear of having something enter the body, whereas the fear of large animals may develop out of a fear of parental vengeance. It is generally supposed that the fear of a biting animal may be a result of the projection of oral Aggression. Later it may be related to the fear of castration.

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6d. viii. n Harmavoidance: Fears: Assault, Human. The fear of strangers, gangsters or bullies, as well as the fear of aggression of parents and contemporaries, may be classed under this heading.

The fear of doctors and dentists and the pain which they inflict may also be included here.

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6d. ix. n Harmavoidance: Fears: Illness and Death. Death is often related to the Day of Judgement and this to parental punishment for evil thoughts and deeds.

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6d. x. n Harmavoidance: Fears: Miscellaneous. The fear of loud noises may be related to the fear of assault.

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8. n Blamavoidance and Superego. Under this general heading are classed: sensitivity to parental and social disapproval, fear of censure, ready obedience, guilt feelings, remorse, confession of misdemeanours, fear of divine vengeance, as well as moral will and the determination to live one's life according to ethical or religious principles. When anxiety and guilt feelings prevail we speak of Superego Conflict and assume the occurrence of asocial fantasies or acts. When the S[ubject] is able to control himself, however, and acts willingly according to the demands of his culture we refer to Superego Integration, the inference being that a 'social character' (a structured Ego) has been developed.

8a. n Blamavoidance: Sensitivity to Blame. This is barely distinguishable from Narcisensitivity. Here the S[ubject] is not so upset by a fall in his achievement level as he is by the disapproval of his parents or contemporaries. The fear of God's wrath or the fear of social censure is at the core of this trait.

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8b. n Blamavoidance fused with n Deference: Compliance (vide n Def). To please and not to displease are two aspects of one behavioural tendency. Hence, Deference and Blamavoidance are complementary. However, when there is temptation to do something that is not allowed, or when authority is uncommonly exacting, or when the subject lacks confidence, Blamavoidance rather than Deference dominates the personality.

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8c. n Blamavoidance fused with n Abasement: Shame and Self-depreciation. This describes the self-punishing reaction of a person with a high Superego to his own evil thoughts, impulses or misdoings.

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8d. n Blamavoidance: Directive Superego. Under this heading have been classified: the inhibition of primitive impulses (Sex and Aggression), the rejection of sexuality, overcoming temptation, ethical control, moral will power, reform, and all behaviour that is initiated by conscience.

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8e. n Blamavoidance: Religious Inclination. Fervent religious faith or practices, a pre-occupation with the problem of good and evil, church work and the desire to enter the ministry, may be grouped together as evidences of an underlying inclination to lead an irreproachable life.

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9. n Abasement. This is usually subsidiary to some other need: n Harm, n Inf[avoidance] or n Blam. It describes reactions of self-depreciation or surrender as well as those of self-punishment and atonement for evil actions.

9a. n Abasement fused with n Blamavoidance: Blame-acceptance and Atonement (vide n Blam). Here we include unusual examples of self-blame, feelings of remorse and acts that are designed to appease a condemning authority. Subjects who accept unjust punishment without resistance also may be classed here.

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9b. n Abasement fused with n Deference: Subservience. Humility, docility, meekness, and the acceptance of a subordinate position in a semi-allied group are grouped under this heading. The unresentful acceptance of p Dominance and p Rejection, denoting a lack of social pride, may also be included.

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9c. n Abasement fused with n Harmavoidance or n Infavoidance: Surrender. Surrender in the face of frustration is classified here. We may include: sudden despairing relaxations after muscular exer-

tion, dejected cessations of effort, easy acceptance of defeat. A marked lowering of the level of aspiration is also considered a symptom (fusion with n Infavoidance). Passivity may accompany the Abasement drive and the n Succorance may be fused with it. Both Abasement and Succorance may be subsidiary to the n Harmavoidance.

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11. n Seclusion. Some believe that Seclusion is always subsidiary to another need: n Harm, n Inf, n Blam, n Pass[ivity] or n Rej[ection]. But even if this view is correct, no great harm can be done by including it among the variables as it is at least an important mode of need activity.

11a. n Seclusion: Isolation. This describes the tendency to live, play and work at some distance from the mass of people or protected from them by walls. Such a subject dislikes groups. He likes to be by himself or with a few chosen companions.

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11b. Reticence. Silence, lack of talkativeness under most conditions, secrecy and the refusal to expose one's thoughts and feelings are grouped into one class.

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11c. n Seclusion fused with n Infavoidance. Very frequently seclusiveness is determined by a need to avoid belittlement and ridicule. Sometimes the n Harmavoidance or the n Infavoidance is also involved.

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15. n Autonomy. This describes acts of resistance and defiance. Prompted by the general need for Activity and the tendency for Change there is first of all (a) breaking through barriers to free motility. Then, in the service of other needs (particularly n Sex) there is (b) defiance of prohibitions. The n Passivity, as well as other needs, may provoke (c) resistances to coercion and persuasion. Finally, behind many of these negativistic refusals is the n Inviolacy and the desire to become independent and self-reliant (n Ach[ievement]).

15a. n Autonomy: Freedom. Under this heading we group all evidences of liberty-loving motility: breaking out of confinement, escape from routine, truancy, wandering away alone, irresponsibility and the disinclination to follow an established pattern. This egressive form of behaviour is usually combined with Rejection which may, in turn, be based on Infavoidance (running away from failure). Also it may be fused with n Aggression: struggling to get free.

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15b. n Autonomy: Defiance. This covers active disobedience, disregard for authority, entering forbidden regions and law-breaking. Childish pranks as well as more serious misdemeanours belong in this group.

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15c. n Autonomy fused with the n Inviolacy: Resistance. . . . Here we group refusal to obey (negativism), passive non-co-operation, resistance to persuasion and coercion, as well as persistent stubborn disagreements. Most of these acts take the form of verbal arguments against p Dominance. This may be fused with Aggression.

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15d. n Autonomy fused with the n Achievement: Independence (vide n Ach). Children who want to do things alone without help, who refuse aid offered by adults, who have initiative, and like to be 'on their own,' free and independent, belong in this class.

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17. n Rejection. This describes feelings of indifference, revulsion, annoyance, scorn or disgust towards other people, accompanied by acts of exclusion, avoidance, withdrawal, expulsion and neglect.

17a. n Rejection: Hypercriticalness. Under this heading may be grouped the dislike and belittlement of others, feelings of scorn and disgust as well as the associated avoidant behaviour. There may be superiority feelings. We should also include skepticism, suspicion and distrust.

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17b. n Rejection fused with n Infavoidance:

Narcisensitivity. . . . The subjects who especially dislike and avoid people who wound their vanity belong in this category.

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17c. n Rejection fused with n Seclusion: Inaccessibility (vide n Sec). Subjects who, because they dislike or distrust humanity, separate themselves from others by encystment, diffidence, going to a distance or erecting 'walls' belong in this class. Dislike of close contact, indifference, and an aloof, perhaps supercilious, attitude may also be included.

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19. n Achievement. Some children are conspicuous for the intensity, frequency or duration of their efforts to accomplish something. First it is a matter of controlling their muscles, gaining the erect posture, walking and climbing. Then they reach out to manipulate objects. Later, they must learn to direct their thoughts.

19a. n Achievement: General.

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19b. n Achievement: Physical.

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19c. n Achievement: Intellectual.

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19d. n Achievement: Caste.

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19e. n Achievement: Rivalry. When an S[ubject] is especially stimulated by the presence of a rival, enjoys open competitions and does better under such conditions he is given a positive score on this variable.

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19f. n Achievement: Ego Ideal. The setting of a high level achievement, the determination to excel, the generation of a glowing fantasy of success may be put here.

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19g. n Achievement fused with n Inviolacy: Restriving. . . . Attempts to replace failure by

success, to select as lines of endeavour the very activities that have been associated with humiliation or defeat are grouped together in this class.
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19h. n Achievement fused with n Autonomy: Independence (vide n Auto). The desire for single-handed accomplishments and the refusal to accept assistance belong here.
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20. n Recognition. This describes the desire for social approval, honour, position and fame. The usual manner of satisfying this need is through the n Achievement, but if a subject's accomplishments are not made public the approbation which he may desire from others will not be forthcoming. The need for Recognition is usually repressed because its objectification is annoying to others, but in some people it manifests itself as boasting, performing before others, publicizing, talking about one's adventures, displaying evidences of accomplishment and assuming a superior attitude. It is like the n Succorance in that it seeks something from others.

20a. n Recognition: Recitals of Superiority. Boasting and other ways of bringing one's accomplishments to the attention of others are classed here. No subject admitted that he was a boaster but some subjects evidently enjoyed the opportunity of recounting their accomplishments in an autobiography.

20b. n Recognition: Cathection of praise. Under this heading may be placed behaviour that is promoted by the hope or expectation of praise, commendation, special favours or prestige. Pleasure when one is flattered, displeasure when one is not, and annoyance when others are rewarded are signs of this variable.
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20c. n Recognition fused with n Exhibition: Public Performance. . . . The public demonstration of one's talents and the enjoyment of manifesting one's powers before others are classed here.
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29. [n] Intensity. This term has been used to

describe an attribute which seems to be distinguishable from Activity, Persistence and Emotionality. It refers to what in everyday language is called power, force, zest, enthusiasm, conviction, emphasis. Mere Activity (many movements or words per unit of time) may be lacking in strength, so also may persistent efforts. Emotionality may be entirely ineffective (cf. anxiety and grief).

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32. [n] Sameness: This term describes fixity, rigidity, inflexibility, stability or consistency of personality. Since this may perhaps be an attribute of processes at one level of integration and not at another it is questionable whether it should be accepted as a general factor.

32a. [n] Sameness: Constancy of Cathexis. This designates the tendency of some people to maintain their cathections over a long period of time. The cathections may be strong (Intensity) or weak, but they endure. As illustrations one may mention adherence to the homestead, mother-fixation, family loyalty, the bearing of a grudge, the boy who never forgets an injury, fetishism, tenaciousness about possessions, the faithful servant, a 'die-hard,' the man of inflexible sentiments, a golden wedding. What we observe is the inability to accept substitutes for cathected objects, a preference for the familiar and a resistance to novelty.

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32b. [n] Sameness: Behavioural Rigidity. This describes the tendency to do the same things in the same order day in and day out. Such a person likes to plan what he is going to do and is disturbed by conditions or demands that require a change of plan. He is upset by the unexpected. If possible, he adheres to a regular routine, for he can tolerate monotony. He is apt to develop rigid habits.

32c. [n] Sameness: Mental Rigidity. This describes the tendency to adhere to old conceptions and resist new ideas. The subject uses the same words to express the same banal opinions. He wants to hear similar opinions from others. This factor is separated from Behavioural Rigidity because the two are not highly correlated.

For example, there are some highly flexible

and imaginative minds inhabiting bodies that pursue an inflexible routine. Mental Rigidity, however, may be the result of immotility and circumscription (confining one's life to a narrow environment and to a small circle of friends).

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35. [n] Imaginality. Under this heading we subsume fantasy and imaginative play. The variable describes the dreamy or imaginative child that is preoccupied and largely determined by its inner world, the sensitive and suggestible child that is frightened by its own shadow, the child that loves fairy tales and myths and the child that likes to make-believe.

38. n Ambivalence: World or God?.[1] The vacillations between two or more attractive alternatives common to the lives of men take the form in the mystics' lives of almost equal attraction to the standards and values of the world and society and to what the mystics apperceive to be the will, values, and purposes of God. Only this particular form of ambivalence is subsumed here.

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[1]This category was defined especially for this study by the investigator.

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Boston State Hospital. Personal interview with Dr. John Arsenian, chief psychologist, March 8, 1961.

ABSTRACT

This study investigated the early lives of certain mystics from a psychological standpoint, assuming that mysticism is subject to the same type of forces and factors as any other human behavior. (For the purposes of the dissertation, a mystic is defined as one who centers his life on God and strives for "union" with him.) Questions of theology and philosophy were excluded from the study, and focus was made on the experience of the mystics.

Biographies and, where available, autobiographies of the mystics were analysed and rated using the categories developed by Henry A. Murray et al., known as the "need-press" theory.

Only those elements susceptible to analysis using extant psychological methods and techniques were considered. The mystics were limited to those from Western Christendom. Because of the subjectivity involved in the classification of the biographical material, a second rater independently rated the same material. The two raters agreed on more than three-fourths of the classifications; Pearson correlations ranged from .86 to .97.

A pilot group of ten mystics, selected for prominence, representation of both sexes, and a spread in time, was analysed using Murray's 210 categories, to which five necessary

additions were made. Since these 215 categories were too fine for the type of material being analysed, they were collapsed into sixty-one grosser categories, and from these the twenty-five most frequently occurring factors were selected as the schema for further investigation.

Twenty-five additional mystics, selected on the same basis as the pilot group, provided one group of biographical materials. Case records of twenty-five schizophrenic mental patients, selected roughly to match the mystics in intelligence, sex ratio, and religious affiliation, provided another. These materials were analysed using the twenty-five categories, and the resulting data were used to test hypotheses about the psychodynamics of developing mystics and schizophrenics and possible relationships between mysticism and psychosis.

It was found that mystics and schizophrenics both tend to come from environments affording little security to the child. Many of both groups experienced the lack or loss of companions or possessions. This combination tended to produce a high degree of dependency and a tendency to be seclusive and withdraw from the world. The uncertainty of satisfaction and reward also seems to have produced strong superegos in both groups.

Although both felt the force of emotional rejection by family or friends at times, the mystics had more "positive" elements in their early environments than did the schizophrenics, receiving praise and acclaim from parents and

friends. In addition, they felt their parents to have aims and goals for them and felt themselves indulged occasionally. The greatest difference, however, is the presence of religious training in the mystics' backgrounds but not in the schizophrenics'.

Perhaps because of these positive factors the mystics were able to form some strong relationships with others and to have an outward orientation. They were much more self-abasing in some situations and more self-assertive in others than were the schizophrenics. Intensity and the need for achievement were other factors differentiating the two groups.

Typically, the mystic re-oriented his life increasingly toward God and tended to solve his superego and dependency needs through this relationship. To the typical mystic God is a psychic reality who, he believes, both does things for him--sustains and protects him--and requires things of him--morality, worship. Religious training through example and religiously concerned parents were part of the mystics' early lives; these helped them develop religiously oriented lives.

It is hoped that this beginning can be carried on in the investigation of other groups so that the background factors of mysticism can be isolated and identified further.

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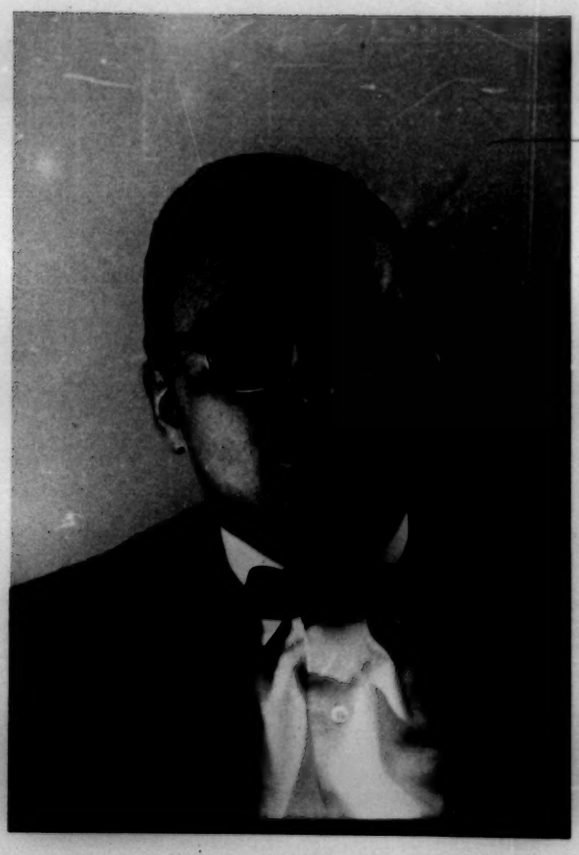
AUTOBIOGRAPHY

John David Spangler was born March 30, 1928, in Celina, Ohio, the son of David Byron and Ruth Baumgardner Spangler. He attended the public schools and graduated from Celina High School in 1946. Entering Miami University, Oxford, Ohio, in September 1946, he graduated with the B. A. degree cum laude in 1950. The Phi Beta Kappa Fraternity initiated him as a junior in 1949. Following graduation he pursued studies leading toward the M. A. degree in mathematics, which degree was granted by Miami University in August 1951.

He married Dixie Jean Wogaman in February 1951.

After study beginning in the autumn of 1951 at the Harvard Divinity School he completed the S. T. B. degree in 1954, and became a candidate for the Ph. D. at Boston University in 1956.

From 1953 until 1959 he served as pastor at the East Bridgewater, Massachusetts, Methodist Church, and during 1960 and 1961 he served the North GrosvenorDale, Connecticut, Methodist Charge.